

IMIXHOLO YENTLALO NOPOLITIKO KWISIHOBE SIKASHASHA



PUMLANI MERRINGTON SIBULA

Le Thesis yinxalenye yeemfuno zesidanga seMaster of Arts kwi-University of Stellenbosch.

Umqeqeshi: Prof NS Zulu

MARCH 2001

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature

Date

ABSTRACT

This study of socio-political issues examines Shasha's poetry.

Chapter One is the introduction of this study and states the central aim of the study, the scope of the study, as well as the thematic approach followed in the entire study.

Chapter Two is divided into five subheadings:

- The poetry that is not politically aligned;
- Pre-independence poetry;
- The poetry about the warriors who fell in the struggle;
- Post-independence poetry; and
- Reconciliatory poetry.

In the poetry that is not politically aligned, the author sometimes writes a poem, which, although not politically aligned, would have a theme dealing with politics.

In the pre-independence poetry, the author emphasizes the situation that agonizes the blacks in their own indigenous land. He also stresses how the oppressors have succeeded in their work of oppression: the strategy of dividing and ruling them, and make them kill one another.

In the poetry about the freedom fighters, the author portrays the gruesome ways in which they were slaughtered, examples of which are: - Steve Biko; Bathandwa Nondo; Samora Machel and Chris Hani. Shasha praises these fallen heroes and maintains that their blood has sprinkled the arrival of the liberation. Even though they are dead the author sees them as if they are still alive because of their outstanding contribution in the struggle.

In the post-independence poetry, the author highlights the disappointment of the blacks, as the situation is not what they expected, because of the unfulfilled promises by the black government in power. The author expresses disappointment because of unmeasurable corruption in the present government: nepotism is practiced, irrespective of qualifications.

In the reconciliatory poetry, the author reconciles the different nations that are hostile to each other: the blacks and whites. He mentions different kinds of actions to be reconciled because he says that these actions happened were because of the apartheid regime.

In Chapter Three, the author shows his knowledge about health issues, he does not only warn about different kinds of diseases, he also mentions the causes, effects and symptoms in the victims. It is evident from this chapter that the author is a qualified medical practitioner, as he shows confidence and knowledge in the issues he is writing about.

In Chapter Four, the author observes problems that influence the social status of the people. The social issues he writes about stresses the fact that some of these diseases are not caused by physical aspects but also by social problems.

In Chapter Five, the author challenges people to return to the older times of customs and traditions. Studying Shasha's cultural poetry leaves the reader with no doubt that the author is a traditionalist who values traditional issues.

OPSOMMING

Hierdie studie ondersoek sosio-politieke vraagstukke in die poësie van Shasha.

Hoofstuk 1 is die inleiding tot die studie waarin die sentrale doelstelling en omvang van die studie uiteengesit word, asook die tematiese benadering wat in die studie gevolg word.

Hoofstuk 2 word in vyf subafdelings ingedeel:

- Poësie wat nie polities gerig is nie;
- Voor-onafhanklikheids poësie;
- Poësie oor vegters wat in die vryheidstryd gesterf het;
- Na-onafhanklikheidspoësie; en
- Versoeningspoësie.

In die poësie wat nie polities gerig is nie, skryf die outeur nietemin soms 'n gedig wat handel oor 'n politieke tema.

In die voor-afhanklikheids poësie, beklemtoon die digter die situasie wat pyn veroorsaak vir swartmense in hulle eie land. Hy wys daarop hoe die voormalige onderdrukkers daarin geslaag het om swartmense te onderdruk deur die strategie om hulle te verdeel en te regeer, wat daartoe gelei het dat hulle mekaar doodmaak.

In die poësie oor die vryheidsvegters, die digter beeld die grusame wyses uit waarop hulle vermoor is, voorbeelde daarvan is Steve Biko, Bathandwa Ndanda, Samora Machel, en Chris Hani. Shasha prys hierdie gevalle helde en voer aan dat hulle bloed die aankoms van bevryding besprinkel het. Desnieteenstaande dat hulle gesterf het, sien die digter hulle asof hulle steeds leef op grond van hulle uitstaande bydrae tot die bevrydingstryd.

In die na-onafhanklikheids poësie, behandel die digter die teleurstelling van swartmense, aangesien omstandighede nie is soos wat hulle verwag het nie as gevolg van onvervulde beloftes van die swart regering. Die digter spreek teleurstelling uit oor die groot mate van korrupsie in die regering van die dag.

In die versoeningspoësie poog die digter om die verskillende bevolkingsgroepe wat vyandiggesind is teenoor mekaar, versoen: swartmense en witmense. Die digter noem verskillende tipes aksies wat versoen moet word, wat plaasgevind het weens apartheid.

In Hoofstuk 3 toon die digter sy kennis van gesondheidsake. Hy waarsku nie slegs teen verskillende tipes siektes nie, maar verwys ook na die oorsake, effekte en simptome in die slagoffer. Dit is duidelik dat die digter 'n gekwalifiseerde mediese praktisyn is, aangesien hy vertrou het en kennis wys oor die vraagstukke waar hy dig.

In Hoofstuk 4 word gedigte behandel waarin die digter skryf oor sosiale status van mense. Die sosiale vraagstukke wat in die gedigte behandel word, word veroorsaak deur fisiologiese, sowel as sosiale probleme.

In Hoofstuk 5 word gedigte behandel wat die tema het dat mense moet terugkeer na tradisionele gebruike. Die studie van Sasha se poësie laat geen twyfel dat hy tradisionele waardes aanhang nie.

USHWANKATHELO

Olu phando lusingumhlaha-ndlela ngemixholo yentlalo nopolitiko efumaneka kwisihobe sikaWelile Shasha.

Isahluko sokuqala siyintshayelelo yolu phando. Esi sahluko sicacisa injongo kunye nomhlaba (scope) wolu phando, sikwadandalazisa, I-aphroshi elandelwe kolu phando.

Isahluko sesibini sahlulwe sazizahlukwana ezihlanu: Isihobe esingekho kuluhlu lopolitiko; Isihobe saphambi kwenkululeko; Isihobe esingamaqhawe afel' inkululeko; Isihobe sasemva kwenkululeko; Isihobe soxolelaniso.

Kwisihobe esingekho kuluhlu lopolitiko kuyacaca ukuba sikho isihobe esithi simxholo wumbi sibuye siqulathe umxholo wopolitiko. Kwesaphambi kwenkululeko isihobe, umbhali uqaqambisa imeko yentsokolo nokuxhatshazwa kwemidaka elizweni layo lokuzalwa. Ukwaphuhlisa ukutshatshela kwabacinezeli emsebenzini wabo wokucinezela: ubunkunkqele bokohlula imidaka phakathi bayenze ibulalane yodwa.

Kwisihobe esingamaqhawe afel' inkululeko, umbhali uzoba indlela ebuhlungu nebulwanyanarha afe ngayo amaqhawe anjengala:- uSteve Biko; uBathandwa Nondo; uSamora Machel noChris Hani. Umbhali uyawawonga la maqhawe kuba ngokulwa kwawo emzabalazweni igazi lawo linkcenkceshele ukufika kwenkululeko. Nangona efile nje, uShasha uwabona esadla ubomi ngenxa yemisebenzi yawo eqaqambileyo.

Kwisihobe sasemva kwenkululeko, umbhali uqaqambisa udano lwemidaka kuba izinto zingahambanga ngohlobo obelulindelekile, ngenxa yokungafezekiswa kwezithembiso neminqweno yoluntu ngurhulumente wemidaka osezintanjeni. Izibonelelo ziphelel' emoyeni ngenxa yokwehla ngemilenze yoohlohlelizo abayimidaka. Umbhali udandalazisa udandatheko kukongama kobuqhophololo obungenambaliso: imisebenzi ivuleleke kuphela kwizizalwane zabasemagunyeni, ayigqalwa imfundo namava.

Kwisihobe soxolelaniso, umbhali uxolelanisa iintlanga ezahlukeneyo nezijongene ngezikhondo zamehlo: abantsundu nabamhlophe. Uvelela iinkalo ngeenkalo zezenzo emazixolelwe nezibangelwe yimpatho erhwexu yabacinezeli.

Kwisahluko sesithathu, umbhali akaneli kuvelisa ubuchwepheshe anabo kwezempilo, koko uxela nonobangela wezifo, iindlela ezilihlasela ngayo ixhoba kunye neempawu (symptoms) eziqaphelekayo kwixhoba elo. Kucaca ngokuphandle kwesi sahluko ukuba umbhali ungugqirha ophume izandla edyunivesithi, kunjalonje akafuniseli ngomxholo abhala ngawo.

Kwisahluko sesine, umbhali ungumntu onomqaphela kwiingxaki ezinefuthe kwintlalo yoluntu. Imixholo yentlalo abhale ngayo iqaqambisa ukuba ezinye zezifo azikhankanye kwisahluko sesithathu azibangwa kukugula kwenyama kuphela, koko ziingxaki zentlalo egwenxa.

Kwisahluko sesihlanu, uShasha uhlaba ikhwelo ukuba kubuyelwe kumaxesha asendulo, kulandwe amasiko nezithethe. Ukufunda ngesihobe senkcubeko kumshiya umfundi engafuniseli ukuba uShasha ungumntu womthonyama oxabise izinto zomthonyama.

ISINIKEZELO

***Le ncwadana ndiyinikezela kumama wam, uSinah Nomathemba,
othe engazange awubone nje umnyango wesikolo wandifundisa
wandondla ngobubele nothando lwakhe oluthe tye.***

Ndibamba ngazibini, Ngcitshane!!

***Ndibulela nabantakwethu abathe ngeesentana zabo bandixhasa
ndada ndafikelela kweli nqanaba lemfundo: - uSithembiso
noNomfundo. Ndiyabulela maGebe; booNdala; booMdudumane!!!***

ACKNOWLEDGEMENT FOR NRF REPORT

The financial assistance of National Research Foundation (NRF) towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the National Research Foundation.

UMBULELO

Ndibulela ngangabalekiyo amazwi abahlohli bam kule Dyunivesithi, abathe ngothando lwabo lobuzali bandinonelela ngenkuthazokazi: uMnu MW Jadezweni; uGqirha PN Satyo; uGqirha M Dlali; noProfesa M Visser.

Lo mhlaba wokuthanda isihobe walungiswa nguNkskz P Nduku, eCicira College of Education. Aba balandelayo bawunkcenkceshele bawuvundisa de kwabonakala nto ingathi ingahluma:- uProfesa DN Jafta noGqirha S Ngqangashe-Mandubu.

Ndibulela uNkskz T Yawa, ongumcebisi wesiXhosa obe ngumncedi kakhulu kulo msebenzi, endikhuthaza kwangothando.

Ndithi kuni magorhandini, mathol'anyongande kudlelana!

ISALATHISO

IPHEPHA

ABSTRACT	i
OPSOMMING	iii
USHWANKATHELO	v
ISINIKEZELO	vii
NRF ACKNOWLEDGEMENT	viii
UMBULELO	ix
1. ISAHLUKO 1: INTSHAYELELO	
1.1 Undoqo wophando	1
1.2 Ukubaluleka kophando	1
1.3 I-aphroshi elandelweyo kuphando	3
1.4 Ukuyondelelaniswa kophando	3
2. ISAHLUKO 2: IMIXHOLO YOPOLITIKO	
2.1 Intshayelelo	5
2.2 Isihobe esingekho kuluhlu lopolitiko	5
2.2.1 Kwisihobe esingempilo	6
2.2.2 Kwisihobe esilulekayo	7
2.2.3 Kwisihobe esingentlalo	7
2.2.4 Kwisihobe esingeziganeko	8
2.3 Isihobe saphambi kwenkululeko	9
2.4 Isihobe esingamaqhawe afel' inkululeko	16
2.5 Isihobe sasemva kwenkululeko	21
2.6 Isihobe soxolelaniso	24

3.	ISAHLUKO 3: IMIXHOLO YEMPILO	28
4.	ISAHLUKO 4: IMIXHOLO YENTLALO	33
5.	ISAHLUKO 5: IMIXHOLO YENKCUBEKO	41
6.	ISAHLUKO 6: ISIQUKUMBELO	48
7.	IBHIBLIYOGRAFI	56

ISAPHLUKO 1

INTSHAYELELO

1.1 UNDOQO WOPHANDO:

UWelile Shasha ungomnye wababhali ababalulekileyo besihobe sanamhlanje, abaxulushana nemiba yentlalo yobomi banamhlanje. Isihobe sakhe singagqalwa njengesokuzinikezela kuba ubhala ngeengxaki ezingundoqo ekuhlaleni. Olu hlobo lwesihobe ulubona ngolu hlobo uZulu:

By committed poetry we usually understand the works which are written with the main aim of conveying strong convictions about some issues or situation... These may be purely didactic, aiming at reprimanding or sermonizing (1995:59).

Kanti uLeverton ecatsulwe kwincwadi kaJones uthi isihobe sopolitiko sibhalwe ngabantu abathabathe inxaxheba kwizehlo ababhale ngazo, hayi nje ababukeli (1985:167).

Kwingqokelela yesihobe sakhe uShasha, uxulushana nenani elivakalayo lemixholo yentlalo nopolitiko yaphambi nasemva konyaka we-1994. Eminye yemixholo ephambili ephononongwa kolu phando iquka upolitiko; impilo; intlalo nenkcubeko.

1.2 UKUBALULEKA KOPHANDO:

Olu phando lusingifundo esingumhlahla-ndlela kwisihobe sikaShasha. Okwakalokunje akukabikho luphando selwenziwe ngokuphathelelene nemixholo yentlalo nopolitiko ehlokozwa sisihobe sakhe. Seso sizathu esibe ngunozala nentsusa-mabandla yokulandelwa kolu phando kweminye yemiba ebanzi afumene kuyo umxholo wokubhala kwakhe. Esi sifundo siza kuqagambisa kanye loo mixholo yentlalo nopolitiko ayidlulisela kubafundi besihobe sakhe, uShasha.

Olu phando luza kunyathela kweminye yemixholo ekwezi ngqokelela zilandelayo zesihobe sikaShasha:

- *Umsila wembulu* (1992);
- *Zihlabana nje ziyalamba* (1992);
- *Ngxe mawethu, masibaxolele* (1998).

Kwezi ngqokelela zikhankanywe ngasentla, uShasha uxulushana nomhlaba obanzi wemixholo.

Ukuba nolwazi ngobomi bombhali kunendima enkulu ekuyidlalayo, ngokutsho kukaRobinson (1988:8). Into yokumazi uShasha njengogqirha wamayeza isinika ulwazi oluthe vetshe sitsho siyiqonde nzulu into emphemebelelele kwimixholo abhale ngayo. Inokuba umhla nezolo wayegagana neengxaki zentlalo ezathi zanefuthe ekumkhethiseni eminye yemixholo yesihobe sakhe. U-Eliot ecatshulwa nguJones ufezekisa akucacisa njengomsebenzi wentlalo kwisihobe, uthi umbhali wesihobe ubenza abantu baluqonde uvakalelo lwabo, kungoko ebafundisa okuthile ngabo buqu (1985:22). Kunokwenzeka ukuba ngokukhetha le mixholo yentlalo nopolitiko uShasha ujonge ukulumkisa uluntu ngamabibi ocalucalulo, kwanokumema uhlanga ukuba luggale iingozi zalo. Ekuxulushaneni nale mixholo yentlalo, nangenxa yesikuquletheyo, isihobe sikaShasha singabekwa sikalini sinye noko kutshiwo nguThompson ngenjongo yombhali wesihobe xa athi, " [it] is 'activate the reader's mind'. Then it provides the reader with a means of discovering truths about himself and about human experience " (1974:198).

Enye yeminqweno yakhe inokuba kukuhlambulula inkcubeko yamaXhosa ukuze ibhentsise ezona zinongo zayo. Ngokwenjenjalo uhambelana nengcamango kaThompson xa aphinda athi ngomsebenzi wombhali wesihobe, "...he was a seer and prophet, maintaining the stability, celebrating the values and speaking out in the best interest of the society he served." (1974:205).

Kwisihobe sikaShasha umfundi ucacelwa zisuka nje ukuba uyafundiswa. Ucebisa abafundi ukuba bamelane nempathombi kunye nengcinezelo yorhulumente osezintanjeni. Imibongo yakhe yopolitiko izele kukuzisola kwimeko acinga ukuba ibingafanele kubanjalo. Ubonakalisa inkcaso engummangaliso kubacinezeli nakubabulali abeza kuxhiphula uMzantsi Afrika, bawuhlutha isidima nobutyebi bawo.

Nangona eziva ekrakra yimeko alifumana likuyo ilizwe lakhe ngenxa yocalucalulo, uShasha akalahli themba. Unethemba lokufika kwenkululeko. Eli themba licace gcaa

kumbongo okwingqokelela yakhe yokuqala nosihloko sawo sithi '**Akusentsuku zatywala**'. Kwingqokelela yesithathu udala umoya omhle woxolelaniso phakathi kwabantsundu nabamhlophe baseMzantsi Afrika. Ngale ndlela uShasha usebenzisa isihobe sakhe njengesixhobo esimandlakazi sokumemelela kuvuselelo lobuhlanga obutsha, uhlanga olugutyulwe kumabibi ocalucalulo.

1.3. I-APHROSHI ELANDELWEYO KUPHANDO:

I-aphroshi ekuthiwe mboo ngayo kolu phando kuthiwa yithematiki (thematic approach). Uluvo lwam ngegama elithi 'ithematiki' kwisihobe luhambelana nolukaNtuli xa athi ngomxholo, " in a wide sense includes subject matter and the underlying idea in the poem." (1984:59). U-Abrams uwuchaza kanje yena umxholo, " theme is more usefully applied to an abstract claim, or doctrine, whether implicit or asserted, which an imaginative work is designed to incorporate and make persuasive to the reader" (1981:111).

UBrooks noWarren umxholo bawubona njengentsingiselo epheleleyo yombongo (1976:311). USimpson yena uwuchaza ngokuthi uyeyona ngcamango iphambili kumsebenzi obhaliweyo. Kwakhona, xa lisetyenziswe ngokungakhathali eli gama lingathetha isihloko somsebenzi onjengexesha, uthando, ukufa, nobuhle (1972:460). UBeckson noGanz umxholo bawuchaza njengegama elisetyenziselwe ukuqulunqa ingcamango esesazulwini (1960:281). UDixon yena uwucacisa njengelona nqaku liphambili lombongo, kwaye elinokuchazwa kwisivakalisi esinye (1985:165).

1.4. UKUYONDELELANISWA KOPHANDO:

Olu phando luyondelelaniswe ngolu hlobo lulandelayo:

Isahluko 1

Esi sahluko sixulushana nenjongo kunye nomhlaba wolu phando, isifundo esihlahla indlela kunye ne-aphroshi yethematiki elandelwe kolu phando lwesihobe sikaShasha.

Isahluko 2

Esi isahluko sixulushana nomxholo wopolitiko kwimibongo ehlelwe phantsi kwezi zahlukwana zilandelayo:

- 2.2 Isihobe esingekho kuluhlu lopolitiko;
- 2.3 Isihobe saphambi kwenkululeko;
- 2.4 Isihobe esingamaqhawe afel' inkululeko;
- 2.5 Isihobe sasemva kwenkululeko;
- 2.6 Isihobe soxolelaniso.

Isahluko 3

Esi sahluko siya kuphonononga imixholo yempilo, umzekelo: isifo sephepha; izifo ezifumaneka ngokwabelana ngesondo. Siya kuvelisa nokuba ezi zifo zizixhaphazela njani na kumaxhoba azo.

Isahluko 4

Esi sahluko siya kuxulushana nemixholo yentlalo, enjengokuxhatshazwa kwamakhosikazi ngabayeni babo; isikhwele somfazi kumasihlalisane wendoda; neziphumo zokunyobisa esizweni.

Isahluko 5

Esi sahluko siya kuqwalasela imixholo yenkcubeko, kwaye siya kubonisa ukuba uShasha ujonge ukubuyisela izithethe namasiko eluntwini.

Isahluko 6

Kwesi isahluko kuya kuphononongwa kundindwe ndawonye imixholo exulushwe ukusuka kwisahluko 2 ukuya kuthi gaa kwisahluko 5, kuphunywe nesisombululo esiphelweni.

ISAPHLUKO 2

IMIXHOLO YOPOLITIKO

2.1 Intshayelelo

Esi sahluko sijonge ekubhentsiseni inkalo yopolitiko. Phambi kokungena kanye kule ngxam yopolitiko, uZulu ucaphula uNtuli ochaza kanje ngolu hlobo lwesihobe:

“By committed poetry we usually understand the works which are written with the aim of conveying strong convictions about some issue... These may be purely didactic, aiming at reprimanding or sermonizing. But along this continuum of didacticism one may move to the other extreme poems which protest against some order.”

Zulu (1995:59).

Esi sahluko sohlulwe kahlanu ngokweengxam zesihobe esiziquletheyo:

- 2.2 Isihobe esingekho kuluhlu lopolitiko;
- 2.3 Isihobe saphambi kwenkululeko;
- 2.4 Isihobe esingamaqhawe afel' inkululeko;
- 2.5 Isihobe sasemva kwenkululeko;
- 2.6 Isihobe soxolelaniso.

2.2 ISIHOBE ESINGEKHO KULUHLU LOPOLITIKO

Ngokubhekiselele kwesi sahluko, sikho isihobe esihlelwe phantsi kwazihloko zimbi, kodwa sibe sinefuthe lopolitiko. Inggokelela yesihobe esinjalo ivumelana nokutshiwo nguNtuli xa athi,

“It is not always easy to classify a writer’s poetry into clear-cut types. The mixture of various types in one poem” (1984:59).

Le mbono ingentla iphinda ivumelane nekaZulu xa athi,

"categories of themes are not watertight as some poems are bound to overlap into themes" (1995:20).

Malunga nomxholo, uZulu ubeka phambili ingcaciso ka-Abrams othi,

"the term 'theme' is more usefully applied to an abstract claim, or doctrine, whether implicit or asserted, which an imaginative work is designed to incorporate and make persuasive to the reader" (1981:111).

Olu luhlu lwesihobe lulandelayo luquka isihobe esithatyathwe kwingqokelela yesihobe sikaShasha esithi *Umsila wembulu*: '**Izifo zabantwana**'; '**Isifo sethibhi**'; '**Isiyalo sesithathu**'; '**Emzini etywaleni**'; '**Ukutshona kweMendi**'.

Imixholo yesi sihobe sidweliswe ngentla iyalandela:

2.2.1 Kwisihobe esingempilo:

NgokukaShasha, ukuze umntu aphile kufuneka ayiqonde intsuka-phi yokugula kwakhe. Umzekelo, siwufumana kumxholo wombongo othi: '**Izifo zabantwana**'; kwiphepha 25, apho umbhali ayichaza ngokuthe gcaa intsusa yokugula okuhlalele impilo yomntwana. Indlala ekhuthaza ukuba ooyise babantwana baye eGoli, apho bafika bayilibale imizi yabo balibale ngoomasihlalisane. Imithetho yengqesho evumela ukuqhekezwa kweentsapho, ngenxa yokungavunyelwa kwala madoda ukuba ahlale neentsapho zawo zokwenene, kuko okuphembelela le mpixano. Amazwi acatshulwe kwesi sihobe singentla entetho-ngqo: "Umfazi phantsi – indoda phezulu" asinika lo mfanekiso-ntelekelelo wengqondo, ukohlukaniswa komfazi nendoda yindlala nangumthetho. Ukohlukana nokuqhawuka kwemizi kulele kula mazwi akumqolo 9 westanza 2:

Gxada tsi yangen' ekhaya kanye ngonyaka,

Konke kungunobangela nonozala wokungondleki kwabantwana ngenxa kamasihlalisane.

Kumbongo othi: '**Isifo sethibhi**'; kwiphepha 30, liyavela icala akulo umbhali kwistanza 3, umqolo 1-4 xa athi:

Xhalang' elimlom' ugosu...

Licuth' imidaka yodwa lingcathu kwabamhlophe, ...

Kwabathithityaliswa yindlala;

Isikweko "Xhalanga" sibonis' ukurhala noburhovu besi sifo kwaye silandelwa luchasaniso lwamagama, "Licuth' imidakalingcathu kwabamhlophe" olubonisa ukukhetha kwesi sifo. Siyacaca isizathu: abamhlophe abafunyanwa ndlala, yimidala kuphela esisisulu.

2.2.2 Kwisihobe esilulekayo

Nangona eyona njongo iphambili ikukululeka nokufundisa, kodwa akunyali ukuva uShasha sel'edubulela ngopolitiko, kuyacaca ukuba intlalo ekwilizwe lakhe ayimphi kuphumla.

Umzekelo ukumxholo wombongo othi: '**Isiyalo sesithathu**'; kwiphepha 46.

Uwonke umbongo ukwekwa inkohliso yabasemzini, istanza 5 kumqolo 1-3, siyibhentsisa ngakumbi le nkohliso:

limbacu zasekudeni,

Ezipheth' iincwadi eziNgcwele,

Kweny' ingalo ibe yirhuluwa...

Izafobe ezisetyenzisiweyo apha ngaphezulu, isikweko nochasaniso, zidandalazisa imbonakalo yabacinezeli nento kanye abayiyo: inkohliso yokukhokelisa iBhayibhile kanti baqume ububi.

2.2.3 Kwisihobe esingentlalo

Kumxholo wombongo othi: '**Emzini etywaleni**'; kwiphepha 42, nangona umbhali aqala ngokusenzela imbaliso ngentlalo yasembuthweni apho zingena khona iinyosi, etywaleni, uqukumbela ngestanza 5 esinesimbonono xa acinga ngemihla eyadlulayo yolonwabo. Ude athi kumqolo 1-5:

Nantso k' imihla eyandulel' irhafu;

Kwakumnandi bengekabikho ooNongqawuse,

Thina bothambo-dala sisidl' amafuth' omhlaba.

Ilizwe lichwayitile lilihle liyintombazana!

Kowu! Hayi ezo mini!

Umbhali unika izizathu zokumka kolonwabo, iirhafu, nooNongqawuse, ude asebenzise izafobe 'amafuth' omhlaba' nesithi 'Ilizwe...liyintombi'. Zozibini ezi zafobe zidandalazisa ubuqheleqhele nokunqweneleka elalikuko ilizwe. Uphela ngesikhuzo esithi "Kowu!" ukubonisa umnqweno otshisayo anawo, enga izinto zingabuyela kundalashe.

2.2.4 Kwisihobe esingeziganeko

Umbhali uthathe isibongo esiqhelekileyo sikaMqhayi esithi, '**Ukutshona kweMendi**', wasibalisa ngohlobo olulodwa ngokungathi wayekho buqu. Isigama asisebenzise kumbongo othi, '**Ukuzika kweMendi**' kwiphepha 50 sesidala uvakalelo nomfanekiso-ntelekelelo, umzekelo: 'untlithwe'; izivakalisi ezifutshane; iimpawu zokhuzo; uphindaphindo notsalo lwamagama. Izitanga 4-5 ziphela ngombuzo-buciko apho alilela ukutshona kwamadoda azike nenqanawe. Nangona kunjalo, ukubona kulilize ukuwalilela kuba ngokufa kwawo ingcinezelo 'kungadanga kunyeniseke?' Isinxulumanisi esibuthume kulo mbuzo-buciko siyakudandalazisa oku:

Bekuyini na kakade

Ukuze kuzik' abakuthi bodwa?

Ngabo bodwa n'amakhaka

Okukhusel' iKumkani yeBhrithani?

Le mibuzo-buciko igxelleshe ukugxininisa ingcinezelo yomnt' omnyama, ukufa kwakhe okufane nezithukuthuku zenja zona ziphelel' eboyeni bayo; ude athi x' ethetha ngegazi labo kumqolo 1 westanza 5:

Alamkeleki na njengedini

Lo mqolo ungentla uphuhlisa oku kucinezeleka komntu nasemva kokuzinikela okunje.

2.3 ISIHOBE SAPHAMBI KWENKULULEKO

Esi sihobe silandelayo: '**Bayayanya**'; '**Akusentsuku zatywala**'; '**Afrika siza kuyilwela**'; '**Lityebile**'; '**Umbono kaMartin Luther**' siqulethwe kwingqokelela ethi *Umsila wembulu*. Esi silandelayo: '**Uburhwaphilili**'; '**Bayachamza**'; '**Izinja namathambo**'; '**Ingoku nekamva**'; '**Zihlabana nje Ziyalamba**' sifunyanwa kwingqokelela ethi *Zihlabana nje ziyalamba*.

Kumxholo wombongo othi: '**Bayachamza**'; iphepha 27, umbhali ungumthandi wesizwe ohlutshwa yimpatho egwenxa elizweni lakowabo, impatho yabamhlophe egadalala kubantu bomthonyama kwilizwe labo lokuzalwa. Ukugcoloda nokonwaba kwabamhlophe elizweni abangabahambeli kulo uShasha ukuvelisa kule miqolo 1-6:

Bachamza bedyivaza
 Betamza kwezimfumamfuma:
Kraqa, gonggololo-o-o
 Uncuthu lwezimuncu-muncu
 Lubisi nobusi kodwa bayatsarhwa,
 Kub'ayaqhweth'amanqath'omhlaba!

Izifanekisozwi ezinomgca kumqolo 3 zinika umfanekiso-ntelekelelo wesandi sokuhla kobutyebi kusiya kwizisu ezasoloko zalamba. Nangona bezifikisela nje phofu kubutyebi obungebobabo, kodwa oko kulandelwa ngamashwa:

...kodwa bayatsarhwa,
 Kub'ayaqhweth'amanqath'omhlaba

Umbhali ukwangumntu onoburharha, esi senzo sokutya okungalunge nabo uyaphoxisa ngaso, ubenza iinkulu, iindlalifa ezingagunyaziswanga, kwaye usibona njengesenzo sokunyoluka esingabafaka engxakini. Ude athi kumqolo owandulela owokugqibela:

Ngahle nityibilike nintyumpantyumpeke.

Kumxholo wombongo othi: '**Uburhwaphilili**'; kwiphepha 27, uShasha usebenzisa izikweko: 'amaxhwili', 'umgululi', 'amangabangaba', 'uXhiphule-mungunya', xa achaza

abamhlophe. Imfano-zandi ayisebenzise kumqolo 1 idala isingqisho esidandalazisa isenzo sokuxhapha kwala maxhwili. Imibuzo-buciko ekwimigca 2-3 igxeleshe ukucacisa umsebenzi wala maxhwili, ukunyeka ngenjongo yokufuna izinto ezingezozawo ngesikhonkosi. Akukho nto intle bayinqwenelela abany' abantu: 'yonk' int' entle yeyam'. Ezi zenzo zabo bazenza phantsi kwengubo yokuthi bathanda isizwe, nakubeni phofu beziingcuka ezambethe iimfele zegusha ukufihla urhwaphilizo nenkohlakalo. Kwistanza 2 uhlababa ikhwelo kubaxhatshazwa ukuba babhinqele phezulu bagxotha utshaba, isibizi esinesimamva 'magwalandini' sijonge ekuvuseleleni lo moya wokulwela nokukhusela okukokwabo 'umhlaba' ezandleni zamangabangaba. Imithetho yocalucalulo abayisebenzisileyo ukunqanda ukuba ubani ahlale naphi na apho athanda khona ibenza abanini-mhlaba bazive bengabasemzini kumhlaba ongowabo. Izenzo abazenzileyo zenkohlakalo kwababachasayo bazenza ngesheyi lokuba bakhusela okukokwabo. Ifuthe likaMqhayi xa ephoxisa ngotyelelo lwetshawe laseBhilitane liyavakala kuShasha xa athi naye kumqolo wokugqibela asebenzise isibaxo esijonge ukubaphoxa xa athi kumqolo wokugqibela:

Indlalifa yehlabathi.

Kumxholo wombongo othi: **'Zihlabana nje ziyalamba'**; iphepha 19, inkohlakalo yabacinezeli ibajike abacinezela bacinezela kwabodwa. Umbhali usebenzise isikweko kwisihobe siphela. Abantu abamnyama bakwekwe baziinkomo ezinkinkitshelwa ingca, oku kudala ukungevani phakathi kwezi nkomo:

Kuhlaban' iinkomo zomthonyama!
 Nazi iimazi zamasi!
 Nazi iinkab' ezimaxhaka!
 Zivalelwe kuthango lwabathakathi!
 Ingca ziyayiphoselwa
 Kodw' uqaqqa udlal' abantwana;
 Kusikwa ngerhengqe kuphoswe
 Zilwe zona ngaloo nketshe-nketshe

Iyadandalaza inkcaso yombhali kumqolo 4 xa asebenzisa isikweko 'abathakathi' , umthakathi akayithandi into enenkqubela. Kwimiqolo 5-6 usebenzise izikweko, 'ingca', 'uqaqqa' ebhekiselele kwizibonelelo ezinikwa abathile nezingunobangela wokungevani kwabamnyama:

Zilwe zona ngaloo nketshe-nketshe

Ukungalingani kwezibonelelo phakathi kwabamhlophe nabamnyama kumqolo 9 kungunobangela wokungevani kwemidaka. Intlutha yabamhlophe, kumqolo 4 westanza 2 ibenza badlale ngokuthenga izilambi ukuba zifezekise iminqweno yabo etenxileyo ngenjongo yokudala ukungevani phakathi kwemidaka:

Banya bethe qhutsu kuba ziyakhaba!

Kumxholo wombongo othi: '**Bayayanya**'; iphepha 34, umbhali uvula ngesikweko xa athetha ngokuxakatha kwe-Afrika, kodwa ubutyebi bayo busetyenziswa ngokungekho similweni ngabamhlophe; abasengi. Isigama esithi 'iintothololo' sesikudandalazisa ngokuthe gcaa ukulamba kwabantu abamnyama, into leyo ebangele ukuba le midaka ibe lilifa lezifo ngezifo.

Isibanjalo esitsaliweyo, kumqolo 1 westanza 2 sidala umfanekiso–ntelekelelo weliso singe siyayibona le midaka ingenakuzinceda ekubeni ngamaxhoba aba basengi:

Na-a-az' iintothololo zeentambalala'

Zithe fokoxo zityhafile,

Zidolwe zizifo nemikhuhlane.

likholela nezifo zephepha;

Bayayanya abasengi!

Izikweko ezisetyenziswe kwistanza 3; 'izithutsuba', 'izixhinkxilili', 'oophopho', ziphuhlisa intlutha yabamhlophe ngokuchaseneyo neyabantsundu kwistanza 2. Intlutha yabo ibenza bathethe bezenza msulwa nakubantu abanga bangafaka izandla benceda le midaka kuba kaloku bame ngelithi:

Zisith' intluth' iza kuwonke-wonke;

Uyaphumelela uShasha ukudala umfanekiso-ntelekelelo wesimo sentlalo: ukungalingani kwamathuba entlutha nokungafani kwenkangeleko.

Kumxholo wombongo othi: '**Akusentsuku zatywala**'; iphepha 56, umbhali uyayizoba indlela abafike ngayo abacinezeli. Iyadandalaza intiyo anayo ngakubo kuba indlela abafike ngayo yekhohlisayo. Xa athetha ngabo usebenzisa isakhi esingu-ba ngokungathi akafuni kwa-ukubathi khampu ngegama. Indlela abaluthathe ngayo ulawulo yeyobugwala kuba banqoloba bengalindelwanga, besebenzisa ubuqhinga.

Basebenzise ububele bemidaka kuba bafike bengenanto ezandleni kanti bayakwazi abakulaleleyo. Oku kudandalaza ngakumbi ukusuka kwistanza 1 kwimigca 1-11:

Bafike sijongile babulisa,
 Bacel' amanzi sabapha.
 Bacel' indawo balala.
 Nathi sala-a-a-a-ala!
 Sithe kanti silele rho-o-o-o,
 Kanti bona bantenetyile;
 Sithe xa sikobentlombe.
 Cwashi cwash' bavuka!
 Baqhumisa ngonobuthongwana.
 Salala sade safa!
 Wath' osaphefumlayo bamkrwitsha...!

Kumxholo wombongo othi: '**Afrika siza kuyilwela**'; iphepha 61, buyadandalaza ubuthanda-zwe nokuzinikela kukaShasha kwilizwe lakhe i-Afrika. Intiyo anayo kwabasemzini, abacinezeli, icaciswa ngakumbi zizikweko azisebenzisileyo kwistanza 2; 'amachalarha', 'ookrebe', 'izilwanyana'. Isigama asisebenzisileyo; 'ukuxhaph' igazi', 'ukungqavula', 'ukugrenya' sivelisa inkohlakalo nokungabi nalusini kwaba bacinezeli. Imo yezenzo zabo yeyabathakathi kuba abafuni nto intle, oku kudandalaziswa yimiqolo 4-5 yestanza 2:

Zingqavul' abanengqondo
 Zigreny' abathand' isizwe;

Imiqolo 2-3 yestanza 3 iyayicacisa into yokuba aba bacinezeli babeze nganjongo zimbi sebesenza nto yimbi nje:

Zashiy' amakhaya zizingel' ubutyebi.

Igolide, nedayimani namalah! okubasa.

Ayadandalaza amaqhinga aba bacinezeli kuba isixhobo sabo sokuhlasela kukohlukanisa abazalanayo, babenze bazondane, bathengisane bagqibele ngokubulalana ngenxa yokuzicengezela kubo. Kuyo yonke loo nto umbhali ubona ithemba langomso yaye unombono we-Afrika ecociweyo nenqwenelekayo. Isikweko 'intombi' siphuhlisa oku kunqweneleka kunombizane xa bekhutshiwe abathakathi. Unika isisongelo kubantu abathengisa nge-Afrika kuba bejonge ubutyebi obuze ngondlela mnyama:

Mhla zibuyayo bozitshekel' iintethe

Abahlol' ezabo belukuhlwa lutshaba.

Kumxholo wombongo othi: '**Lityebile**'; iphepha 35, umbhali ugcotyiswa kukutyeba nokuchininika komhlaba welizwe lokuzalwa kwakhe. Utsho azibale iindawo ezibalaseleyo kobu butyebi: imidiliya yewayini eKapa; iswekile yaseNatala; umbona waphesheya kweLigwa. Umoya ochulumancileyo ujika ngequbuliso ube ngodandathekileyo kwistanza 6 xa acingisisa indlela obuze ngayo obu butyebi: ukusebenza nzima kwemidaka. Imibuzo-buciko exananaze kwesi stanza iphuhlisa oku kudandatheka. Uziva engenakho ukuvuyela ubutyebi angabuxhamliyo obuxhanyulwa kuphela liqaqobana labasemzini, babe abanini-mhlaba bedliwa yindlala bekwaliqhoba lezifo ngezifo. Imiqolo 5-12 yestanza 5 iyakuphuhlisa oku:

Buyintoni na ubutyebi

Xa kant' ubaw' ukhohlel' igazi?

Buyintoni na ubutyebi

Xa kant' abantwana bam bayalamba?

Buyintoni na ubutyebi

Xa kanti nam ndincancwa yicesina?

Tyhini buyintsiza-mbulala

Kuba busakha nje buyachitha!

Ubutyebi belizwe ububona bulilize kuba abaninilo basesebumnyameni ngenxa yokungabi namfundo. Uveza ukubaluleka kwemfundo njengesitshixo esivulela ukukhanyiseka kwengqondo. Uninzi lwama-Afrika lusagutyungelwe ziinkolo zeempundulu, into elwenza luqwayele emva oku kanye kwenkukhu. Uchasaniso olusetyenziswe kwistanza sokugqibela siwubonisa ngokuthe gcaa umahluko ophakathi kwemidaka nabasemzini. Imidaka ibubona ngeliso lenyama kuphela ubutyebi belizwe ebusebenzeleyo. Abaxhamli bobutyebi ngabangabusebenzelanga, bakhomba nje ngocikicane.

Kumxholo wesibongo esithi: '**Iziyaluyalu**'; kwiphepha 64, liyavakala ifuthe lesibongo sikaS.E.K Mqhayi esithi, '**Aa! Zweliyazuza**'. Usebenzisa uphindaphindo lwezithethantonye; 'limaxongo', 'iziyaluyalu', 'izidubedube', xa azoba ukuzabalaza kwabantu abaNyama ekulweni kwabo impatho erhwexu yabaMhlophe. Isitanza ngasinye 1-3 simele indawo owenzeka kuyo umza-balazo. Kwistanza 1 uyayizoba imeko ekuyiyo eKapa, ukuvutha kwezindlu zabantu. Into emmangalisayo kuyo yonke le meko kukungakhuseleki kwabantu ekhona amapolisa. Ukutabhata kwabophuli-mthetho bengabanjwa, ukunyamalala kwamatyala nobungqina obunokukhokelela ekubanjweni kwabo. Ude athi kwimiqolo 5-7 yestanza 1:

Avuth' amadangaty' ekhon' amapolisa,
Zabonwa zon' iinjubaqa,
Sabuza kwathiwa kuyaphandwa!

Usebenzisa isigama esivuselela uvakalelo nesidala umfanekiso-ntelekelelo weliso kwimiqolo 1-2 yestanza 2 xa azoba imeko ebuhlungu ekuyiyo eMgungundlovu:

Limpompozil' igazi...
Yaqhushumb' irhuluwa yadl' egazini;

Imeko enxubisayo yokufa apho abantu baya emsebenzini bengenathemba lokuba bobuya kusini na ngengomso uyayidandalazisa umbhali. Abantu babulawa ngeendlela ngeendlela ezahlukeneyo, bayadutyulwa, batshiswe. Umbuzo-buciko uxwaye ukuphuhlisa obu bugxwayiba bokufa okuyimfumba. Kwistanza 3 buyacaca ubulwanyana abajike babubo abantsundu xa abamelwane bengakhelani manzi koko bebulalana. Izizalwana zifunana ngoocelumba, "Kutyikityan' oogazi-linye!". Isimbonono ebenaso kwistanza 1 usenaso

nakwesi stanza , ukulal' emqokozweni kwabakwantsasana. Esi simbonono usivelisa ngombuzo-buciko oqalelwa sisikhuzo esibonisa intlungu ethe xhaxhe akuyo umbhali.

Uziva selegabadele kukucinga ngoku kufa, uyibona iyinto engekho inkululeko xa abantu besifa okweempukane, uxakiwe ukuba khona loo nkululeko iya kuxhanyulwa ngoobani. Kwaye inkululeko, imelwe kukuncenkeshelelwa ligazi labantu abangaphi na ukuze kuphele oku kufa. Imfano-zandi nemfano-siqalo ayisebenzise ekupheleni kwesi stanza ibonisa imeko ezingileyo yobu bugwinta. Oku kufa akuchaphazeli nje kuphela abafileyo nabasondele kubo koko kuchaphazela nabahlali, kuba bemba baphinde bagqumelele amangcwaba umhla nezolo, njengoko kunjalo kakade emafihlweni, ingakumbi emaphandleni. Kwistanza sokugqibela umbhali unesimbonono nesingqala, oku kudizwa zizikhuzo eziphindaphindiweyo:

Awu! Awu!...?

Ho-o-o! Hayibo! Hayini!

Konke oku ukwenza exwaye ukunqanda nokuxolelanisa ababambeneyo nabaxhibeneyo. Uhlaba ikhwelo ekwacel' umngeni kwabachaphazelekayo ukuba bafunde ukuzityanda igila baxazulule iingxaki zabo ngenjongo yokusombulula ukungevani phakathi kwabo. Lo ngomnye wemisebenzi yembongi, ngokutsho kukaZotwana, ukuxolelanisa nokudibanisa imihlambi eyalanayo (1996: 72). Ugxininisa olu hlobo uShasha kule miqolo 3-4 kwesi stanza silandelayo:

Khanibeke phants' izikhali mz' oNtsundu,

Khe sithetha-thethane noko mawethu!

Okumangalisayo kuko konke oku kukuba, lo mlo uyinto yangabom, ngokutsho kombhali kumqolo 7. Uwubona njengeline lamaqhinga otshaba:

Bafuna khe sicuthane kwasodwa thina bothuthu!

Umbhali usivala esi stanza ngokunika ithemba, nokuba imeko sezinje, kodwa ekugqibeleni inkululeko iza kude ifumaneka. Ukufika kwenkululeko kuza namathemba amakhulu kumbhali nanjengoko oko kuquka ukukhululeka nakwiimbandezelo zokubulalana.

Kumxholo wombongo othi: '**Ingoku nekamva**'; kwiphepha 33, umbhali uthlekisa isimo sentlalo sangoku nesexesha elizayo, xa umnini-mhlaba eya kuba ewudla ilifa umhlaba wakowabo. Ukutabhata kwabasemzini ukubona kufikelele esiphelweni xa athi, ngemidaka:

Songqisha kube kanye
Kuchachamb' umhlaba!

Uvelisa ithemba analo ngekamva xa uwonke-wonke ethe wanyula urhulumente wesininzi, xa igcuntswana labaphetheyo lobhukuqwa ngabaphethweyo. Ngelo xesha ubutyebi bomhlaba buya kuxhanyulwa nguwonke-wonke ngokulinganayo. Ukwenzeka kwale nguqu umbhali ukubona kunjengephupha. Lo mnqweno utshisayo ukwimiqolo 1-15 yestanza 4:

Kothi ke xa kuthe kwanyulwa,
Nditsho unyulo olunyulu loluntu;
(Hayi olweenqaqhobana zeqaqobana!)...
Inqwelo yoqhutywa ngabaniniyo,
Sophila sonke kumhlaba wobawo:
Solima sinkcenkceshela
Sivune sisahlulelana!
Kohlutha wonke uwonke-wonke!
Tyhini ndothuka!
Ngaba ndiyaphupha?

2.4 ISIHOBE ESINGAMAQHAWE AFEL' INKULULEKO

Inkululeko inkcenkceshelwe ligazi lamaxhoba amaninzi omzabalazo, awe evuka echasa ingcinezelo yaba 'bathakathi'. La maqhawe alandelayo ayimbinana kumakhulu-khulu amaxhoba afele inkululeko: uSteve Biko kwingqokelela yokuqala ethi *Umsila wembulu*; uBathandwa Ndondo, uSamora Machel kwingqokelela yesibini ethi *Zihlabana nje ziyalamba*; uChris Hani nendykityha yaseBhisho kwingqokelela yesithathu ethi *Ngxe mawethu, masibaxolele*.

Kumxholo wombongo othi: **'Ukufa okuyimpilo'**; kwiphepha 62:

Ukuf' okuyimpilo kunye kukufel' isizwe
 Ubiko ngumphanga umphanga lubiko;
 Kubantu lidini loqilima lwembumba.
 Ngokufa komnye, kuphila abanye,
 Bephiliswe kukuva ubiko lwentsikelelo.

Kwesi stanza singentla, umbhali usebenzise isafobe uhasaniso kumqolo 1 xa aveza iwonga elifunyanwa ngumntu ofela inkululeko. Kumqolo 3, olu chasaniso uyaluphinda: "Ngokufa...kuphila" ngenjongo yokugxininisa idini eliluqilima azenze lona uSteve Biko, ngokubambiseneyo nenkosikazi yakhe uNontsikelelo, ngokunikela ngomyeni wakhe emzabalazweni. Isenzo sakhe simphakamisele kwiwonga elingentla kuba ngokufa kwakhe kutsho kwaphila uninzi kwingcinezelo yabamhlophe.

Kumxholo wombongo othi: **'Esihle asidleli'**; kwiphepha 24:

Ligatya lendodana
 Eliphile ndo-ndo-ndo
 Zidlele zingqakamba ziyanyikima
 Luthando loluntu;
 Awu esihle asidleli!

Bamhlinze ngelophisi
 Akabi nako nokophisa
 Bubugili bezikrelemnqa!
 Asidleli: esihle asidleli!

Kwesi sicutshulwa singentla, istanza 1 sixela isini nobungakanani balo mfo, uBathandwa Ndondo kunye nokuzinikela kwakhe emzabalazweni. Istanza ngasinye siyayidandalazisa intlungu akuyo umbhali ngesa sikhuzo sithi 'Awu!'. Istanza 2 siphinda sidandalazise intlungu nokukhathazeka kombhali ngenxa yendlela engenalusini yokubulawa kwalo mfo zizikrelemnqa ezingabacinezeli bomzabalazo.

Kumxholo wesibongo esithi: '**Iwile indoda yamadoda**'; kwiphepha 24, umbhali ugxwalela ukuwa kukaSamora Machel, uyichaza ngokuthe gcaa indlela ezimvakalele ngayo iindaba zokufa kwale nkokheli. Ugxininiso alusebenzise kumgca 2 ludandalazisa indlela elithathwa ngayo eli gorha, ukufa kwakhe kulolona duma kwilizwe liphela. Uyamchaza nonobangela wokufa kwakhe ngale ndlela ibuhlungu kangaka. Izafobe ezilandelelanayo kulo mqolo 5 westanza 1: isihlonipho esilandelwa sisikweko zikwajonge ukuvakalisa indlela umbhali amthatha ngayo uSamora yena buqu kunye nendlela athathwa ngayo lilizwe le-Afrika iphela:

Laqhumk' inqatha lebhongo leAfrika,

Inkonzo kaSamora Machel elizweni lakhe uyizobe kwesi stanza 2, isihomo nesidima sakhe ngenxa yokuzabalaza kwakhe nobugorha bakhe ekulweni ingcinezelo. Kuyacaca ukuba abacinezeli bananto bafana ngayo. Uthelekiso lwamalungisa nolwamachalarha olukwistanza 3 ludiza loo mba: inkohlakalo echwechwa ngobumnyama nokuthanda izisulu. Esi sicatshulwa silandelayo sestanza 2 kwimiqolo 4-9, iyayidandalazisa le nkohlakalo:

Amphuthaphuthil' amaPhuthukezi,
Kodwa wawathwaxa aphaphatheka!
Athumela naz' iintswela-boya:
Zichwechwa-chwechwa ngongcwalazi;
Zixhobe ngemipu zif' amacala,
lilophisi nerhuluw' engaziwa mvela!

Ngokufa kukaSamora Machel akulahlekelwanga nje kuphela abantu belizwe lakhe iMozambikhi, koko lilizwe liphela lase-Afrika. Nangona efile nje uya kuhlala esezingcingeni zabantu base-Afrika, kwaye ukucinga ngaye kuya kuzisa uvuyo nefuthe elikhulu. Umbhali uyothulela umnqwazi le nkokheli ngegalelo layo, kwistanza sokugqibela, uyibona njengekhalipha, njengedini ngenxa yokuzinikela kwayo emzabalazweni. wabantu bayo njengegorha.

Kumxholo wesibongo esithi: '**Lala ngoxolo Tshonyane**'; kwiphepha 20, umbhali uvelisa intlungu yokulahlekelwa kwesizwe esimnyama ngenxa yokuwa kukaChris Hani. Oku ukwenza ngokuphinda-phinda isikhuzo esithi 'Awu!' ade asitsale, ukubonisa ukuzinga

kwale ntlungu, kumqolo 1 westanza 1. Kwa-isigama asisebenzisileyo 'Bamnqolobile', 'Amanyundululu', 'uduma', siya kuvelisa oku kuxheleka. Akulahlekelwanga abazalana noChris Hani kuphela, kulahlekelwe isizwe esimnyama jikelele:

Umzi wakowethu wonakalelwe,
Umz' omnyama ulahlekelwe;

Igalelo likaHani emzabalazweni umbhali ulifanisa nelabantu abenze imbali elizweni ngokufela umzabalazo: uMartin Luther; uPatrice Lumumba; uSamora Machel; uGriffiths noVictoria Mxenge. Ukubonisa ukuba bonke aba bantu abafile koko basadla ubomi kwelinye igada uShasha usebenzise izihlonipho. Kwimiqolo 4-9 yestanza 2 umbhali uyichaza ngokuthe gcaa, esebenzisa isibaxo esibonisa indlela ezamkeleke ngayo iindaba zokufa kukaHani elizweni:

Awu! Walil' umz' oNtsundu,
Latsh' ilizwe lonke lanyikima!
Salila sonke sali-i-i-ila.

Kwesi sicutshulwa sestanza silandelayo, umbhali uziva enovuyo xa acinga ngegalelo likaHani, umothulela umnqwazi emwonga. Oo-'Enkosi' abaninzi bayakuqaqambisa oku. Olu chulumanco ludizwa sisigama asisebenzise kwesi stanza ; 'Qhawendini'; 'nyana wothuthu'; 'xholovane'; 'gorha'. Umphakamisela kwinqanaba lobuKrestu kuba ngokuphalala kwegazi lakhe kuphila abantu, kumqolo 4. Uchasaniso alusebenzise kwimiqolo 5-6 luyayiphuhlisa into yokuba nangona isizwe silila nje, kodwa sixhamle ngenxa yempembelelo yakhe:

Qhawendini lamaqhawe
Sithi kuwe enkosi:
Enkosi ngokungqengqa ulale,
Enkos' igazi lakho liphallale;
Ewe lona liyintlungu kuluntu,
Kodwa likwaluhlwabiyo kuthi!

Kumxholo wesibongo esithi: '**Indyikityha yaseBhisho**'; kwiphepha 38, iyamangalisa indlela uShasha ayizobe ngayo imbubho yabantu eBhisho: ukufa kwabantu

bengaxhobanga bezenzela imingcelele yoxolo. Izifanekisozwi azisebenzisileyo zinika kanye loo mfanekiso-ntelekelelo wezandi ezenziwa ziivolovolo zisidla emizimbeni, kuzoba nomfanekiso-ntelekelelo wezihlwele ezidunduluzileyo ngenxa yokudutyulwa:

Qho-qho-qho-qho-qho, qho-qho-qho,
Waca waca waca waca, waca!

Isigama asisebenzise kwimiqolo 6-10 yestanza 2 siyawuzoba lo moya wonxunguphalo:

Intlungu, intlungu, intlungu:...
Kwasisijwili esikrakrayo,
Kwaziincwina nemirhoxozo!

Istanza 3 siyamchaza unobangela wale mbubho: uBhozo, indlela emfutshane esetyenziswe ngumbhali endaweni yokuthi uBrigadia Oupa Gqozo. Umcelela imithandazo kuYehova, umbona eswele isazela futhi onganyelwe bubutyhakala, kuba nangona wayecinga ukuba ulwa inkululeko yokumanyana kweTranskei neCiskei uthe kanti akabhungisanga. Kuyo yonke le ndyikityha akambeki tyala, koko umbona esisixhobo esisetyenziswa ngabamhlophe kwiinquleqhu zabo zengcinezelo. Isikweko esikule miqolo 11-13 yestanza 4 sivelisa kanye oku kusetyenziswa kukaGqozo:

Sikhona isandla esibhonts' urhwexu,
Esona sona sibambe umphini!
Awu sandlandini senkohlakalo,

Kwizitanza 5-6 uthuthuzela izizalwane zamaxhoba anqolotyweyo ukwathothisa iintliziyo zawo ezisebuhlungwini ukuba zamkele uxolo. Uyaziqononondisa ukuba ilahleko asiyoyazo kuphela koko yeyesizwe siphela. Kwistanza 7 ugqibela ngokuwonga la maxhoba ewothulela umnqwazi ngokufa kwawo kuba akafelanga lize, uQamata usebenzise wona ekulweni nokoyisa ingcinezelo:

Sinqule kuQamata siwabulela,
Ngokugugumisa umsinga welungelo,
Osuse amabib' engcinezelo,
Wasisa kwinyhweba yenkululeko!

Ukufa kwawo ukubona kungumhlahla-ndlela osingisa enkululekweni, kungoko amagama awo engafanele kulityalwa, koko afaanel' ukugxunyekelw' ixhanti, kufundiswe izizukulwana ezizayo ngawo. Isitsalwa aphela ngaso siluphuhlisa ngokuthe gcaa olu zingo lombulelo kuba nangoku sixhamla inkululeko ngenxa yawo.

2.5 ISIHOBE SASEMVA KWENKULULEKO

Ekugqibeleni abamnyama bade bayifumana inkululeko emva kwemigudu yokuzabalaza, kodwa izinto zingahambanga ngohlobo olulindelekileyo. Udano lombhali nolwabantu luyavela xa kunje kuba kuthe kanti izithukuthuku zenja ziphelel' eboyeni bayo. Le mibongo ilandelayo ikwingqokelela yesithathu yesihobe sikaShasha ethi, *Ngxe! mawethu, masibaxolele*. Yonke idandalazisa le meko:

Kumxholo wombongo othi: '**limazi zamasi**'; kwiphepha 47, ukutyeba nokuxakatha kwelizwe lase-Afrika uShasha ukuvelisa ngodederhu lwezikweko; i-Afrika ifaniswa nemazi ebhonxileyo, imidaka ingamathole ayimigqutsuba ngelixa abamhlophe beziimfene ezincanca imibele yeemazi zamasi. Indlela abangene ngayo e-Afrika abamhlophe nobuqhetseba babo ekufezekiseni iminqweno yabo umbhali uyiphuhlisa ngokuthe gcaa kule miqolo 3-5 yestanza 1:

Kodwa zancancwa ziimfene
Ezakhonya zikhwaz' inkqubela;
Zisithi zilungiselel' uluntu.

Isigama asisebenzisileyo umbhali: 'ukurhotyoza', 'iminqorholo', 'ubulongwe emilenzeni', 'uboya obuphuphuselana', 'amehlo aneentongo' 'nokukhala okutshothozayo', sizoba ukulamba nentsokolo enganyamezelekiyo yemidaka. Ukucinezeleka kwemidaka kudale ukuvela koMkhonto Wesizwe, engumbutho womzabalazo owoyikwe kakhulu ngabamhlophe kwabenza baqonda ukuba nemidaka ingabantu. Batsho bakwazi ukuthetha-thethana nemidaka ngenkululeko.

Abamnyama bade bayifumana ekugqibeleni inkululeko ababeyila-ngazelela okweYerusalem entsha. Oku ukubhentsiswa ngcono sistanza 5 kwimiqolo 1-5:

Ngelikade elingenakwaziwa,
 Ngelikade umlingo wemiligo;
 Umnqa kaNongqawuse wamandulo:
 Waded' umhlangal' endaweni yenyhwangi
 Inqwelo yaqhutywa ngabaniniyo!

Umbhali uyalubhentsisa uvuyo lwabantu ekudala bebandezelekile kuba ekugqibeleni bedebayixhamla inkululeko yokuziphatha ngokudeda kwemihlangala endaweni yeenyhwangi, abacinezeli basuka ezihlalweni zemidaka. Into ebuhlungu kuyo yonke le nto, imivuyo yoku kuziphatha ayihlanga xesha lide kuba amaqithi-qithi obuncwane obebulindelwe ukuxhanyulwa athe kanti aziifestile zegolide. Lo mbongo ulandelayo uyithi pahaha le nyewe:

Kumxholo wombongo othi: '**Imazi ye-RDP**'; kwiphepha 26, umbhali udandalazisa imibono namaphupha alindeleke kukufika kwenkululeko, ukunikezwa kwamathuba kubantu abebandezelekile ngokusekwa kweRDP. Le RDP uyichaza ngesikweko esidandalazisa kanye oku kuxakatha kwayo: imaz' elunga. Usebenzisa ulwazi lwemveli ukukwekwa le ntlutha: umthubi yinto elangazelelwa nguwonke-wonke xa kukho imazi yenkomo esandul' ukuzuza ithole. Umbhali udandalazisa udano lokuphelela emoyeni kwale RDP, ingawenzanga owona msebenzi ibiwusekelwe. Umoya wombhali ungophukileyo leli lishwa, igama elithi 'Kodwa' liyakuvakalisa oku kuguquka komoya wovuyo ube ngowodano. Le miqolo 1-7 ekwistanza 2 iyakuqaqambisa oku:

Sivile ukuba izele,
 Kodwa ithole lay' alaziwa;
 Sathi sisajonge leyo,
 Seva kusithiwa yaphusile!...
 Imaz' eyaphus' ingekasengwa!

Le mazi isadalele ingawenzanga owona msebenzi ibiwusekelwe, kodwa isajongwe ngamehlo abomvu sisizwe kuba sisesebugxwayibeni, imibono namaphupha engekafezekiswa. Nangona kunjalo umbhali akalilahli ithemba lokuba ingabuya ibekho intlutha elizweni. Isaci asisebenzisileyo 'akusentsuku zatywala', siyalidandalazisa eli themba.

Ubuqhophololo obongamele imidaka ekuqhubeni inkululeko yayo, amathemba nemibono yenkululeko aphelel' emoyeni xa kusenzeka la mabibi achazwe kulo mbongo ulandelayo:

Kumxholo wombongo othi: '**Kuyasetyezelwana**'; kwiphepha 40, nalapha umbhali uvelisa udano olungazenzisiyo kuba izinto ebelindele ukuba zenzeke azenzeki. Amathuba emisebenzi akhetha abantu abathile kuba besazana nabaphetheyo. Okubuhlungu nokulusizi kukuba, imfundo namava omntu akananzwa ekuqeshweni. Imisebenzi ithutyelezelwa izizalwane. Olu dano luvela ngakumbi kwistanza 3 xa umbhali ebecinga ukuba amabibi ebesenzeka phambi kovoto luka-Epreli akayi kuphinda enzeke. Ebelindele ukuba zonke izinto zobekwa zithethelwe ekuhlени zingabi sekhusini, kodwa kuthe kanti uzibhudile izingqi ngokucinga njalo. Imiqolo 3-6 yestanza 3 iyayizoba le ntlungu:

Bendiba yonke into
Iza kuthethelwa emthayini;
Kuthe kanti ndiyazintwanisa
Kuba kuyasetyezelwana!

Udandatheko lwakhe uluveza poqo ngesimntwiso asisebenzise kwistanza 4 apho athetha nesiqinisekiso semfundo ngokungathi siyamva. Kuyo yonke loo nto usenalo ithemba lokuba liyeza ixesha esiya kusebenza ngalo. Unika ithemba kubo bonke abatyhafileyo nabaphelelwe ngamathemba okungaqeshwa, phofu bewufundele umsebenzi lowo. Oku kucaca ngakumbi kule migca 7-9 yestanza 4:

Bonk' abaneencwadi zomsebenzi,
Mna ndithi mabazigcine kakuhle,
Kuba liyeza ixesha lokuba kuthethwe;

Isizathu solu libaziseko usibona sikwabasemagunyeni: basaqala ngabo kuqala, nanjengoko ingabo kakade abebesemzabalazweni wenkululeko. Lilonke uthi, malingalahlwa ithemba kuba kusazanywa amacebo okubanceda abasafuna imisebenzi.

2.6 ISIHOBE SOXOLELANISO

Kwingqokelela yesihobe esihloko sithi '*Ngxe mawethu, masibaxolele*' umbhali ujonge ukuxolelanisa iintlanga ezahlukeneyo eMzantsi Afrika, emva kokujongana ngezikhondo zamehlo ngexesha lengcinezelo. Iintlungu zengcinezelo zinemivuka kwabaNtsundu kuba ibilithuba elide lempatho erhwexu yabaMhlophe. Le ngqokelela yesihobe ijonge ekuphiliseni kanye loo manxeba angabom. Umbhali uvelela iinkalo ngeenkalo zezenzo emazixolelwe ngenjongo yokuthuthuzela kwimiba eyahlukeneyo ebangwe kukutyatyulwa yile mpatho. Imzekelo ikule mixholo yemibongo ilandelayo:

Kumxholo wombongo othi: '**Masibaxolele abacudisi**'; kwiphepha 54, umbhali ubhekisa kwisizwe esimnyama, echaza imeko ebekuyiyo ngexesha lempatho yabamhlophe. Izenzo zaba bantu zonganyelwe kukunyoluka, amaqhinga nobundlavini.

Nangona izenzo zabo zimngozile kodwa ubacelela uxolo. Unika icebo kuba uthi, xa umoniwa engaxoleli loo nto iya kubuyela kwayena. Ubungozi bokungaxoleli budandalaziswa kwimigca 1-7 yestanza 4 :

Ukuba ndihleli ndinesingqala,
Nesigxala sesingquku;
Bathi bakuvela ndiyengezelise,
Bathi bakudlula nditshice,
Asoze ndibe nalo icebo
Lokuziphakamisa ebutywantsini,

Oku kuxolela umbhali ukubona kuntlahlu-ntathu kuba kujonge ekufundiseni aba bacinezeli: ngoxolo, ngesidima soluntu nangentlonipho. Usebenzisa isikweko esikrwempayo xa abafanisa neehagu zona zithanda ubumdaka nokungcola. Unika icebo xa athi ukungabaxoleli abantu abanje kufana nokuzibuyisela umva kuba bona baphila ubomi bobuxelegu kanye oku kweehagu.

Unika izinto eziqukwa luxolo: ukwakha isizwe, nokubaliyeza lokuphilisa amanxeba. Oku kubaluleka koxolo ukubeka ngochasaniso kwimiqolo 4-5 yestanza 7:

Uxolo liqwili lokundiphilisa,
Kanti isingquku singandigulisa,

Umbhali uhlaba ikhwelo lokuba ibe sithi abahlahla indlela yokwenza olu xolo ngenjongo yokuziphilisa kuba ngokungaxoleli, loo nto ikukufa kuthi. Ngokuxolela siya kuba sicoca isizwe esimnyama esikhotyozwe ngamabibi ezenzo zabacinezeli. Uvakalelo analo umbhali ngezenzo zaba bantu luvakala ngokuthe poqo kwimiqolo 4-5 yestanza 9 xa athi:

Sithi emasibaqhube bagutyule;
Baphiphe amanyala abo:

Uyabahleka xa kukaca ukuba izenzo zenkohlakalo yabo ibenze bangamaphakuphaku, izinto ekucaca ukuba zihleli zilindele ukubuyiswa kwempindezelo. Ucela umngeni kubantu abamnyama ukuba babacingele abakufumana kunzima ukuxolela, kuba bengamaxhoba athe ngqo ezenzo zabacinezeli ngokulahlekelwa zizizalwane zabo. Ugqibela ngokunika icebo lokuba akukho mpindezelo yogqitha ukuxolela, ngokuxolela siya kuba sibuyisa ikamva lethu elenziwe mfiliba 'ziintshaba zethu'. Eli cebiso lokuba ngabasunguli boxolo nentlalo-ntle ulinika ngesikweko esisulungekileyo kule migca 6-9 ilandelayo yestanza sokugqibela:

Sithathe isabhokhwe kuqhube thina,
Sithathe imihlabela kunyange thina,
Aphoziswe sithi amanxeb' engcinezelo,
Ibe sithi abavul' indlela entsha;

Kumxholo wombongo othi: '**Masibaxolele ababotyi**'; kwiphepha 57, umbhali ugxeke bonke abantu abazenza abanolwazi namathanda-zwe ngelixa bagxeleshe inzuzo kuphela. Isigama asisebenzisayo, kumqolo 1- 2 siyakubhentsisa ukungafaneleki kwabo kwiindawo abakuzo, uyabaphoxa kwaye eyibabaza imeko yabo xa athi: uthi banentsente balalele ukuncukutha igazi namandla abantu ababacingela ngcono. Inkohliso yabo imenza umbhali asebenzise isikweko esibonisa loo singalwazi wabo ekukhokeleni. Kuyacaca ukuba abawulwelanga umzabalazo koko bazibone sebexhamla ngondlela-mnyama. Istanza 2 siyakucacisa oku kungafaneleki kwabo emsebenzini abazibeke kuwo. Nangona benje ukungafaneleki basezikhundleni eziphezulu zokuphatha, bengenakubuzwa mntu ngenxa

yegunya abanalo. Bayahlawulwa ngomsebenzi wabo nangona nje 'bebhutya bebotya'. Uthomalalisa iintliziyo zabathandi besizwe nabazikhathazayo ngenkqubela yaso ekuxhatshazweni ngoosingabaphathi abanje. Ucebisa uluntu ukuba luginye nokuba kuyakrakra luzixolise, mhlawumbi ngokubhatyaza kwabo kotsho kufundiseke nabaninzi.

Kumxholo wombongo othi: **'Masibaxolele abangekaxoli'**; kwiphepha 58, umbhali ucela umngeni kuluntu ukuba lungakhawulezi lubagwebe abantu abakufumana kunzima ukuxolela. Ufuna luyiqonde intlungu abakuyo ukuba abenziwa sisixhiba koko linxeba elinzulu elisentliziweni elidalwe yimpatho enganyamezelekiyo yabacinezeli. Isigama asisebenzisileyo, 'isingquku', 'isingqala', 'inxeba', 'isilonda', sonke sidandalazisa ubuhlungu abakubo nakubo yena buqu yimeko abazibone sebekuyo.

Ukungaxoleli kwaba bantu ukubona kungekubi kwaphela koko iyindlela abamelana nayo nentlungu ababekwe kuyo ngabacudisi. Ukuvutha komsindo wabacudiswa kukwaliyeza kwakubo kuba oko "kuxela ...ukuphola" kwenxeba.

Kumxholo wombongo othi: **'Masibaxolele abasikhuselayo'**; kwiphepha 86, umbhali apha ufundisa uluntu ukuba lungazidini ngabantu abazenza bahle ngabakowabo kwabasemzini. Isigama asisebenzisileyo: 'ukugxuduzela', 'ukungqavula', 'ukunyola', 'ukuhewula', sidandalazisa inkohlakalo abanayo. Isenzo sokuzicengezela ngabohlanga lwabo ezintlangeni umbhali usibona sisesinye seziqhamo zengcinezelo. Impatho yengcinezelo yabamhlophe yendele kubo ibenza bangabuqiqi ubuzaza bengcinezelo: indlela esoxutha ngayo isidima sobuntu.

Ugxibha kanobom amajoni namapolisa akholis' ukuba ngoonongqay' ayibuzwa xa kukho ingxwaba-ngxwaba, kuba awacingi ukubetha abamhlophe koko angqala ngqo kwabamnyama. Isigama asisebenzisileyo ekuchazeni lo mkhuba: 'ukugqebha', 'ukungxwelerheka', 'ukugqumza', siyayidandalazisa intiyo yakhe kwesi senzo. Esi senzo usibona njengesabancethezi abaleqa ukonyuselwa emsebenzini ngokuthengisa ngegazi labakubo. Oku umbhali ukudandalazisa ngolu hlobo kwimiqolo 9-11 yestanza 2:

Baqhutywa sisantya sogqatso lwamandulo,
Ugqatso lokubulal'abamnyama,
Nogqatso lokuzincethezela kwabamhlophe!

Udlulela kwabazijongela phantsi kunendlwana yeenkukhu, abangalindele nto intle kubantu bakubo, abamnyama, koko int' entle yenziwa ngumlungu kuphela. Isigama asisebenzisileyo esithi 'lililishwa' sinesithunzi kwaye sisinyeliso kubo. Ukujongela phantsi abantu bakubo ukubona ibubuthathaka babo okudiza ukungabi nto kwabo. Le miqolo 10-12 yestanza 3 iyibeka ngcono xa ithi:

... yonke loo nto kukungazithembi
Yonke kukuqum' ubuthathaka
Bokungabi nathemba kwisidima sabo;

Unyathela kumhlaba onzima wobuqhophololo, obuchaphazela abamnyama, abajongela 'oontangandini' babo imisebenzi ebinokwenziwa ngabantu abawufaneleyo. Inkcaso yakhe yengqongqo ngakubo xa athi mabasuswe kwezo zikhundla kuba azibafanelanga. Intiyo yakhe uyidandalazisa ngemfano-zandi evakalisa inkcaso yakhe kwaba bantu.

ISIAHLUKO 3

IMIXHOLO YEMPILO

Indlela awuvelele ngayo lo mxholo uShasha uyacaca ukuba ungumntu ofunde nzulu ngezempilo. Xa athetha ngezi zifo zilandelayo, usebenzisa isafobe, isimntwiso esimenza athethe ngokungathi ubonga ekwagxeka umntu. Olu phando luza kunyathela kwesi sihobe silandelayo: **Isifo sesifuba**, **Icesina**, **Isifo sethibhi**, kwingqokelela yokuqala ethi *Umsila wembulu*; **Izifo zabahle**, **Indumbane**, **Isifo sorhudo**, kwingqokelela yesibini ethi *Zihlabana nje ziyalamba*. Isifo ngasinye athetha ngaso kwezi uShasha usivelela phantsi kwenkalo yokuchaza iimpawu zaso kunye nokuba sisasazeka njani na..

Kumbongo othi : '**Isifo sesifuba**'; kwiphepha 27, umbhali uvula ngesiyaleli esijonge ukulumkisa nokucela umngeni kuluntu. Ubungozi besi sifo ubuvelisa ngemfano-zandi enika isingqisho nedala umfanekiso-ntelekelelo wesandi esenziwa ngumntu obanjwe sesi sifo. Nangona engathi usothulela umnqwazi nje ngenxa yesigama esithi 'unobungangamsha', kodwa kuyacaca ukuba usebenzise uchasano kuba obu bungangamsha buneziphumo ezoyikekayo: sigqibe iinginginya zabantu. Asinanceba kuba sibulala kanye nabaseze ngobuso elizweni, elona themba langomso. Isifanekisozwi esithi 'wolokohlo' siyawudandalazisa lo mfanekiso wokuwa ngokungenanceba. Kuyacaca ukuba esi sifo sizifumanel' icham kubantu abasalibele ziinkolo zobuthi.

Ukondela kwaso side singanyangeki ngelixa abantu basalibele ziinkolo zobuthi umbhali ukuphuhlisa ngombuzo-buciko, kwistanza 2. Udandalazisa kanye iindlela esisasazeka ngazo xa athi:

Sakhohlela, satshica, sashikixa.

Sathi siyakunyathela kanti siyakuhlwayela.

Uvelisa iindawo esifumaneka kuyo esi sifo: etywaleni. Uvelisa nobuzaza baso kuba siyalitshayela ixhoba laso kusale amathambo. Sitshabalalisa ukusuka komdala ukuya komncinci.

Umbhali uphoxisa ngesi sifo kwistanza 3: usibona sitshabalalisa nje side singazicingeli naso buqu. Ukwavelisa nenyano yokuba esi sifo sizityel' itheko kubantu abanolwazi olufutshane, kuba endaweni yokusinyanga ngokuya koogqirha, bathabatha iintonga baye koosiyazi, sibe sikhula sona isifo. Umbhali unika isisombululo kwimiqolo 3-5 yestanza 4 xa athi:

'Yeza lokukuqhumisela imfundo linqongophele;
Abalifumanayo inyama yabo ikrakra kuwe,
Cham lakho ngabalibele ziimpundulu noomamlambo.

Imfundo uyibona isesona sixhobo sokuzikhusela. Uqaqambisa ukukhululeka kwengqondo kungalitalwa ziinkolo zobuthi. Ukukhululeka kwenyama, kumenza umntu akunxweme ukuhlala xelegwileyo kuba kubeka ubomi bakhe kwisichenge sezifo ezinjengezi. Imfundo imtsho umntu akwazi ukuyithathela ingqalelo imigqaliselo yococeko. Umbhali ubona umnyinyiva kwintlalo yabamnyama, ngenxa yemfundo. Uphela ngesiyaleli esibonisa ukuqiniseka ngengomso ngenxa yokufika kwemfundo kwimidaka, uyibona ikwaliyeza egxotha umshologu.

Kumbongo othi : '**Icesina**' ; kwiphepha 28, imvakalelo yodandatheko akulo umbhali ithe poqo ngenxa yesigama asisebenzisileyo 'ukucekisa'. Ude axele nonobangela wokudaleka kwesi sifo ngenxa yamanz' amdaka, kumqolo 2. Isikweko esimbaxa 'umachwechw' engcucalaza' siwuzoba ngokuthe gcaa umfanekiso-ntelekelelo wokuhamba kwaso sihlala singamenywanga.

Esi senzo sokungcucalaza sicaciswa ngakumbi kumqolo 1 westanza 2 xa athi umbhali:

Siza mayana ngath' asinake nto,
Kanti sizangalazel' ukuqubula.

Isikweko esithi 'Ngubhunguza' sicacisa ukugalela kwaso okungenalusini kwixhoba kutsho kuvele ezi mpawu zilandelayo: intloko eqhekekayo, imbudane, isisu esixuxuzelayo, ukubila, ukuzokozeka komzimba. Imeko eliba kuyo ixhoba, ukuquqa libuyelela kwindlu yangasese nokujwaqeka kwalo kucaciswa zizikweko ezimbaxa: 'ugijima pilisi' nesithi 'umacikid' ecudisa'.

Kumbongo othi : **'Isifo sethibhi'** ; kwiphepha 30, ukukrazuka kwempilo yexhoba kudandalaziswa yimfano-zandi -rh- enika umfanekiso-ntelekelelo wesandi esidalwa lukrazuko. Umbhali usizoba esi sifo ngothotho lwezikweko ezibonisa ubungozi baso kumntu obhadwe siso. Isikweko esithi 'lirherheba' sidandalazisa ukuba ngungxow' ayizali kwesi sifo. Isikweko esithi 'inciniba' sikwaphuhlisa oku kugula kude kugabhise igazi. Ukuzifumanela kwaso ichele eluntwini umbhali ukwandlala ngesikweko 'Ngumqhag' onamajengxeba', ukubonisa ukuba akungoku koko kudala esi sifo sagquba kwimidaka ngenxa yokuswela kwayo iintsiba zokusikhusela nolwazi lokumelana naso. Imfano-zandi -kh- inika umfanekiso-ntelekelelo wesandi esenziwa lixhoba xa likhohlela, kanti ngalo lonke elo xesha lingazi nje liyasisasaza. Buyacaca ubuchwepheshe bukaShasha kwezempilo, kwistanza 1 xa ade anike iimpawu zexhoba lethibhi: ukhohlo-khohlo, ukubila, ukuxhuzula, isisu neendlathi ezivuthameleneyo, ukophuka kwamathambo omqolo, nokufa kwamanqe omzimba nemilenze.

Uyadandatheka umoya wombhali xa acinga ngolwazi olulambathayo kwimidaka, ityala ulibeka kwabamhlophe ngokuqhosha bavimbe ngolwazi lokunyanga. Oku kuphuhlisa ngakumbi yimiqolo 2-3 yestanza 2 ethi:

Ziqhathwe ngabanamaqhinga
Bazifihlel' umaphula-mqolo,

Kule migcana, ukufihlwa kolwazi uShasha ukubona kusezinye sezixhobo zengcinezelo yabamhlophe: ukucutheka kwemidaka kuyabagcolodisa, kuba kuhambelana twatse ne-ajenda yabo yokucutha imidaka.

Isikweko esithi 'Xhalanga' sibubonisa ngokuthe gcaa uburhovu nokungabi nalusini kwesi sifo, into engumnqa ngumkhethe esinawo, oku kudandalaziswa lolu chasaniso lulandelayo:

Lucuth' imidaka yodwa lingcathu kwabamhlophe

Obu burhovu umbhali ubudandalazisa ngemfano-zandi -xh- enika umfanekiso-ntelekelelo wesandi sokuxhatshazwa kwemidaka, iintsizana ezingenantsiba zakumelana neendleko zonyango. Oku kumenza angonwabi umbhali kuba akalazi ingomso lesizwe. Ixhala analo uliveza ngombuzo-buciko owandulelwa sisikhuzo esivakalisa oku kuxakwa:

Kowu! Kazi koba nini na siphela thina midaka!

Kumbongo othi : **'Indumbane'** ; kwiphepha 17, umbhali uvula ngombuzo-buciko otolika ukumangaliswa kwakhe yinkangeleko yomntwana onesi sifo. Isigama asisebenzisileyo siyayidandalazisayo le nkangeleko nkqu nendlela ahamba ngayo, uthi utumtumana, uyaqhangasa. Isigama esithi 'Ukuchengezela' sinika umfanekiso-ntelekelelo weliso butsho bucase obaa butumtum nokwaa kuqhangasa ukuba kuyinkangeleko yokungabikho mpilweni.

Unika iimpawu zesi sifo: ukuxobuka komzimba, izidlele ezijingayo, iinwele eziyephu-yephu. Konke oku kuyacaca ukuba kususiphumo sokungondleki, yindlala. Uthelekisa amaxesha amandulo entlutha, kwistanza 3, isigama esithi: 'ukubhonxa kwemazi', 'intlazane', 'intloya', 'izapholo', 'ingqaka'. Le ntlutha uyithelekisa namaxesha angoku endlala nentlupheko. Esi safobe, uhasaniso, silandelayo siyabuphuhlisa obu buze:

Siphulukwe ngamadlelo sasala neengcingo.

Ekugqibeleni udandalazisa iziphumo zendlala: ukuphela kwemfuyo, kobisi nokwabantwana. Lo mqolo 3 ulandelayo westanza 4 unika unozala wesi sifo ngesikweko xa athi:

Ndumban' idubul' igeqa nje ziimbumbulu_zendlala.

Kumbongo othi : **'Isifo sorhudo'** ; kwiphepha 18, umbhali uwuvula ngokusebenzisa izifanekisozwi ezilandelelanayo. Isifanekisozwi sesibini sitsaliwe ukunika umfanekiso-telekelelo wesandi esenziwa kukuhambiseka okuzingileyo nokungxamisekileyo komguli. Olu ngxamiseko luveliswa naluphawu longxamiseko alusebenzisileyo umbhali. Umqolo 2 westanza 1 usithi pahaha isizathu sale meko:

Akukho nt' ihlalay' esiswini uyarhuda,

Le miqolo ilandelayo inika izizathu zolu rhudo: ubumdaka ekubo imbodlela bucaciswa ngamagama aphuhlisa into enye, ekwanika umfanekiso-ntelekelelo weliso ange ubani uyabubona ubunyhuku-nyhuku bale mbodlela, kumqolo 3 westanza 1:

Le mbodlela yakhe ingcole inkqongolo;

Umbhali uwulanda ezantsi unobangela woku kungcola. Oku ukwenza ngokusebenzisa isigama esivuselela imizwa nesiyyivelisa ngokuthe gcaa inkcaso yakhe. Uhlaba ikhwelo kumntu wonke ngokusebenzisa isimntwiso esizoba indlela ethi impukane ikuthwale ngako ukungcola. Ukuxekexeka kwempilo yomzukulwana umbhali ukugxininisa ngokuphinda-phinda igama elithi 'Asengeke asengeke'. Imeko yokubaleka kwesisu kuzotywe ngemfano-zandi u-rh- enika umfanekiso-ntekelelo wesandi. Kwimiqolo 1-3 yestanza 3 ukhankanya iimpawu ezibonisa ukuvikiveka kwempilo yomzukulwana: ukoma kwamathe, ukutshona amehlo, incwina. Konke oku kukhokelela kuvuthondaba: ukufa:

Axwebe om' amathe - kutshone amehlo;

Axakwe nakukuhlahlamba: ukulila kwakhe ancwine;

Ngcwaba ke ngoku lisondele

Umbhali usebenzisa uhasaniso xa athelekisa ezi zinto zimbini: ukungcola okuza nokufa kunye nempilo eziswa kukuncanxa ibele lemvela. Ubuninzi bemigca yestanza sokugqibela bungumqondiso wokomelela nokuba sempilweni komntwana oncanciswa ibele. Isigama asisebenzisileyo kwistanza sokugqibela sichasene nesigama asisebenzise kwizitanza ezingentla: 'ukudlamka', 'ukugonywa', 'isigadavu', 'isiqhekevu'. Esi sigama siphuhlisa ukomelela kosana okubangelwa kukuncancwa kwebale lemvela. Ubushushu bobisi lwebale buyamkhusela, bumgonye kwizifo umntwana. Ubisi lwebale alwaneli nje kukukhusela koko lukwaliyeza, iqwili emntwaneni. Konke oku umbhali ukuqaqambisa kwimiqolo 2-4 ilandelayo yestanza 4:

... ugonywe zizapholo zikanina;

Ziphuma zishushu emabeleni,

Zinoboqili obuliqwili!

Ubuchule anabo uShasha ekubhaleni ukuphuhlise ngokuma kwezitanza. Isigama asisebenzisileyo, ingakumbi kwistanza 2 ugxeke ukusetyenziswa kwembodlela. Ukwehla kwempilo yomntwana wembodlela ukuveza ngokuhla kwenani lemigca yezitanza. Izitanza zisuka kwinani elingentla ukuya kwelisezantsi. Isigama asisebenzise kwistanza 4 sikuvelisa ngokuphandle ukubaluleka kobisi lomzali empilweni yosana.

ISAPHLUKO 4

IMIXHOLO YENTLALO

Umbhali ungumntu ochatshazelwayo yintlalo yasekuhlaleni. Ungumntu obonakalisa ukukhathala yintlalo-ntle yelizwe lakowabo. Umxholo wentlalo ungomnye wemixholo enkqenqeka phambili kwingqokelela yesihobe sakhe. Uzalisekisa okutshiwo ngu-Eliot kwingqokelela kaJones xa acacisa ngomsebenzi wesihobe ngokuphathelelene nemiba yentlalo, uthi ngombhali waso, "...he is making people more aware of what they feel already,... teaching them something about themselves." (1985:22). Isihobe esixulushwa kwesi sahluko siyangqinelana nale ngcamango ingentla. Isihobe esikhethiweyo kwesi sahluko sesi: **Ukunyoba**, kwingqokelela yokuqala ethi *Umsila wembulu*; **Umona**, kwingqokelela yesibini ethi *Zihlabana nje ziyalamba*; **Isikhalo somfazi**, **Isikhwele somfazi** no-**Uzenze ngokwakho**, kwingqokelela yesithathu ethi *Ngxe mawethu, masibaxolele*.

Kumxholo wombongo othi : '**Umona**' ; kwiphepha 14, umbhali uvakalisa intshabalalo edalwa ngumona. Usebenzisa izafobe ezinjengobaxo xa athelekisa ubhubhani oziswa ngumona. Izikweko azisebenzisayo ziqaqambisa ukungabinasiphatho nokungabi navelwano kwawo. Le mbubho izotywe ngemfano-zandi enika umfanekiso-ntelekelelo wesandi sokukrazuka, umona uphinda awufanise negundwane elinqunqa lisohlukanisa imidaka. Lo mona uwunika iimpawu zobuntu, ngokusebenzisa isimntwiso, ngenxa yokohlula abahlobo nezizalwane. Ulumkisa ekwaqononondisa uluntu ngobungozi bokusetyenziswa ngumona. Usebenzisa isingqisho ukudala umfanekiso-ntelekelelo wesandi sokungqubana abazalanayo kabuhlungu. Kucaca ngokuthe gcaa ukuba umona uqhwayelisa emva: awunankqubela. Isigama asisebenzisileyo kuso sonke istanza 1: 'unziphonde', -'ukukrukuth' ukrazula', 'igundwane', 'ukuqhabalaka', 'ukugrenyana', 'ukungqavula', 'imbumbulu', 'inkanunu', 'intshabalalo', siyabuzoba ubuzaza nempehla eziswa ngumona kuhlanga olumnyama.

Kwistanza 2 umbhali ucenga ekhuthaza isizwe esintsundu ukuba sigqale. Isigama asisebenzisileyo: 'ukuwolana', 'ukuxumana', 'ukuxhasana', 'ukukhula', 'ukukhonzana', siyayikhwezela le nkuthazo. Umoya woxolo uwukhwezela nangemfano-zandi -s- edala isingqisho sosebezo noxolo kule miqolo 2-3 yestanza 2:

Sixumane sixhasane siyek' ukuxulubana,
Sikhule sikhukhumale sikhokhobe sikhonzene;

Izinto azicekecayo entlalweni yoluntu kukubukulana endaweni yokusebenzisana, uphakamisa ukubekana, ukukhonzana nothando alubona njengesona sixhobo sokulwa umona.

Kumxholo wombongo othi : **'Ukunyoba'** ; kwiphepha 37, inkcaso anayo umbhali ngalo mkhuba uyiphuhlisa ngothotho lwezikweko: 'mhlazandini', 'mgqakhwendini', 'intsulukuthu', kwistanza 1. Ukuxakwa nokuwawaniseka anako ukubonisa ngombuzo-buciko. Ubuzaza bengozi nokoyikeka kwesi sifo buveliswa luchongo lwegama elithi 'mhlazandini'. Kuyacaca ukuba lo mkhuba udalwe kukunyolukela imali eze nabamhlophe, iqhosha elingenamthunja awayeyale ngalo kwisiprofetho sakhe uNtsikana kaGabha ukuba lingathathwa. Ihlazo elithwelwe ngulo mkhuba liwenza ube yintuntanja kungabikho mntu uwubangayo, ongentla atyhole ongezantsi kunaye. Ukungabinalusini kokunyoluka kudobeleva phantsi ulutsha oluxelengela iintsapho zalo ngenxa yentlupheko. Isimntwiso asisebenzise, kulo mqolo 7 ulandelayo westanza 7, siyayiphuhlisa le nkohlakalo:

Bangqavulwa nguwe mzukulwana wobunyolu-nyolu;

Kuyacaca ukuba lo mkhuba ufumaneka phantse kuwo onke amaziko olawulo: ezi-ofisini zomthetho, ezi-ofisini zocelo misebenzi, ezilalini kwasibonda nasekuhlaleni jikelele. Kucudisa kukwancela kwimibele engenanto yabantu abangathathi ntweni, abahlolokazi neembedlenge. Kwistanza 3 lo mkhuba umbhali uwunika iimpawu zobuntu ngokusebenzisa isixhobo esisimntwiso kwimiqolo emithathu yokuqala. Isigama asisebenzisileyo siyaluphuhlisa uvakalelo analo ngalo mkhuba. Intiyo anayo izotywa sesi sigama: 'nyosho-nyosho', 'isidlwengu'. Umbhali akaneli kugxeka nje isenzo, koko ugxeka nomenzi waso. Isigama amtyibela ngaso umenzi sesibuqaqambisayo ubungozi bakhe esizweni: 'igqwirha', 'umthakathi', 'umngcatshi'. Isigwebo acinga ngaso kumntu onje umbhali sesinganyamezelekiyo, kwimiqolo 7-8 kwistanza 3:

Hlasi, jwi, dyumpu elwandle int' emfaneleyo,
Nelizwe lincume libe yintombi lakumhlanza,

Obu buthanda-zwe bukaShasha buhambelana twatse nobukaSolilo kwingqokelela kaSatyo. Kumbongo wakhe othi **'Mthandi wesizwe'** uSolilo ushwabulela abangcatshi bolwimi xa athi:

Uhlazo lelizwe nabantu bakowabo,
Ejika iinyawo zibhekise kowabo (1980:95).

Uphindaphindo lwezifanekisozwi ezintsingiselo iqukumbelanayo luyasidandalazisa esi sigwebo siqatha. Isilumkiso sakhe esizweni ngabenzi balo mkhuba, uShasha usilandelisa ngokucela umngeni kubathandi besizwe. Ubamemelela kulwakhiwo ngokutsha lwesizwe xa athi kumqolo 9 westanza 3:

Sibophan' amanxeb' amazinyo akhe sakhe isizwe.

Kumxholo wombongo othi : **'Isikhalo somfazi'** ; kwiphepha 8, kulo mbongo umbhali udandalazisa isingqala somfazi esidalwa yimpatho-mbi evela endodeni yakhe. Kunzima kulo mfazi ukuqhankqalaza, aqhawule idyokhwe yomendo abuyele kowabo kuba ecinga ngekamva labantwana bakhe nangehlazo lokuba ngumabuy' ekwendeni. Ewuvula nje umbongo wakhe umbhali uzoba ubunzima akubo lo mfazi ngenxa yempatho-mbi ayifumana kwindoda yakhe. Ubuchule anabo uShasha bobugqithisileyo kuba obu bunzima balo mfazi akabuchazi ngokwakhe, koko umenza azithethele ngokwakhe ngokusebenzisa u-ndi-. Isigama asisebenzisileyo: 'intlungu', 'imbandezelo', siphuhlisa intlungu akuyo emenza abe ligeza. Lo mqolo 3-4 westanza 1 ulandelayo uyayidandalazisa ingxaki akuyo:

Besendifuna ukuzijula ijacu,
Ndibhace ndiye naphi na.

Lo mfazi uyacamngca acinge apho avela khona nale ndoda yakhe imphethe kakubi ngoku. Umbhali usikrobisela koku kuba ngumkhombe ubhembesile kwayo xa athi kule miqolo 1-5 yestanza 2:

Le ndoda ndayinyul' ebubini,...
Ndihlel' ubom bomngciphekiso,
Ubomi bokuqhwyatwa nokukhatywa,

Lo mfazi ngekuba ufuna ukumka asishiye esi sigebenga endele kuso, kodwa ubanjwa yimiqobo emibini: ihlazo lokuba ngumabuy' ekwendeni, kwakunye nekamva labantwana bakhe. Kaloku mandulo phaya, ibilihlazo eloyikekayo ukoyisakala komfazi emendweni kananjalo bekuphelekwa ngamagama amabi afana nala: idikazi, unomokhwe.

Umbhali akakwazi kuzibamba kwinkcukumiseko anayo malunga nale mpatho-mbi. Oku ukubonisa ngokuvula ngesikhuzo esithi 'Awu! Madoda!'. Emva koku ulandelisa ngothotho lwemibuzo-buciko kule miqolo 2-5 yestanza 4:

Buyintoni na ubulali?

Bukhona na ubulungisa?

Yindlela endibulelwa ngayo na le

Kwigalelo lam kulo mzi?

Apha kugxininiswa ukungabi nambulelo kwale ndoda, kwanokuphelelwa kwayo bubuntu. Ngenxa yale nkohlakalo yayo le ndoda seyide yanenkungu emehlweni nasengqondweni ngokokude isithelwe nayimisebenzi emihle yalo mfazi kulo mzi wayo.

Umvandedwa anawo lo mfazi umenza acinge ngabazali bakhe abangenampilo, indlela abanokukhathazeka ngayo xa benokuva ezi ndaba zibuhlungu. Ukwacinga nokuba, ukuba unokubhaca, abantwana bakhe bangaphela beziimpula zikaLujaca.

Emva kokucinga kakhulu ephelelwe nangamathemba, ubhenela kuYehova. Eli nyathelo lisinika umfanekiso-ngqondweni walo mfazi eyinyhididi, iinyembezi ziyimijelo ukwehla ngezidlele. Uyamcela emleleza uYehova ukuba anyibilikise intliziyo yale ndoda. Apha sifumana umfanekiso wesinyithi sona kunzima ukusiqhekeza ngaphandle kwekhemikhali ethile. Intliziyo yale ndoda ifana nesi sinyithi, ililitye lenyengane. Uthotho lwemibuzo-buciko igxininisa intlungu yalo mfazi yokungathi nguyeyedwa ofumana esi sibetho kwanokungathi nguyeyedwa ofulathelwe lilizwe. Uphela ekwisithokothoko sobumnyama, emelwe yingqondo, engazi ukuba makathini na ukuyisombulula le ngxaki. Oku kuba yindidi kudizwa luphindaphindo lwegama elikwimiqolo 9-10 yestanza 5:

Andazi, andazi;

Andazi ukuba mandithini,

Abantwana bayikhonkxile intliziyo ingqondo yalo mfazi, akakwazi ukuba makathathe siphi na isigqibo.

Kumxholo wombongo othi : **'Isikhwele somfazi'** ; kwiphepha 10, apha umbhali usizobela umfazi onesingqala nenzondo kumasihlalisane wasezidolophini othe wathimba indoda yakhe yomtshato. Le ndoda ngumsebenzi mdala waseKapa othe wayolelwa yintlalo yasezidolophini, ngokokude alibale kwaphela ngomfazi wakhe emva phaya ezilalini. Lo mfazi wasezilalini uthatha isigqibo sokuba makakhe aye kukroba ukuba le ndoda yakhe itshiphiswe yintoni na eKapa. Udibana nenyok' iphung' umhluzi kuba ufika ihlalisana nomnye umfazi. Lo masihlalisane uzilungisa aziqaqambise ngeziqholo zasemLungwini ezimenza ngathi yintombi ukuze abe nombizelane ebafaneni. Ubukhwele balo mfazi ngendoda yakhe buphuphuma intiyo nenzondo kulo masihlalisane.

Lo mfazi ucinga nzulu, unomfanekiso wakhe eyintombi, ehleli ezonwabele ekhaya. Kufika lo mfana ezokuchitha umbuso emyezweni. Uthumela oonozakuzaku ukuza kumcela; ziyenziwa zonk' iimfanelo, ude ankentezelwe naziingoma zomtshato. Ngelishwa lakhe kuthe kanti akabhungisanga, ebeba wendela enkosini, kanti wendela kumfokazana. Isikhuzo avula ngaso istanza 3:

Kowu! Andifuni nokuva.

Esi sikhuzo siphuhlisa ukudikwa nokuba nyekenyeke kwakhe yinkangeleko nobume beenwele zemboleko zalo masihlalisane uthimbe indoda yakhe. Ubukhwele nomsindo anawo buphuhliswa ngamagama arhabaxa nanyelisayo kwimiqolo 3-7 yestanza 3:

Zibomvu okunezotho
Ziphephezela ngumoya;
Kant' umniniz' udliwa ziimpethu,
Zinyuquza zinyukuzela,
Zidilika zimenquzela;

Ubukhwele balo mendi buyatsawula, bumenza adikwe ngakumbi xa amjonge ebusweni lo masihlalisane. Kule miqolo 5-8 yestanza 4 unyelisa ngesiqabo sabeLungu asisebenzisa ebusweni waza wawenza amnyama ngakumbi amashiya:

Aqotholol' okomsila weqaqa,
 Eligcadwe ngamakhwenkw' alidla,
 Alahl' umsila nesinqe,
 Ngenxa yevumba legqenene!

Usebenzise ubengu lwesifaniso, iqaqa. Iqaqa, kaloku, sisilo esibalasele ngevumba, elenza kungahlaleki kwindawo elikuyo. Yiyo le nto athi akafuni nokumbona lo masihlalisane. Udikwa ngakumbi akujonga nendlela azigungxule ngayo ebusweni ngamafutha okutsheyisa. Ibala lakhe lemveli ulitshintshile kuba efuna ibala lomLungu. Indlela engathethekiyo amenyelisa ngayo kwimiqolo 2-3 yestanza 5:

Unontanyan' emnyamana,
 Exobuke ngath' iphalwe zizithunzela;

Isifanekiso asisebenzisileyo sesoyikisayo, izithunzela kaloku zibandakanya imimoya emdaka yobugqwirha. Isikhuzo esithi 'Tyhini' avule ngaso kwistanza 6 sitolika umothuko anawo ukuthi kanti lo mkandoda ngunomokhwe ozenza intombi. Oku kudizwa ngamabele, ekucaca ukuba ebebotshwa ngezinto zasemLungwini eme tsotsololo afana nawentombi nto. Ngelishwa lakhe uye, kwimiqolo 5-7 yestanza 6, wabhaqwa nguMendi ekudala emkrokrela kakade:

Kanti ngenen' antshwenyile:
 Nononca bamajwacujwacu,
 Thina siqhathwa ngamaphepha!

Kumxholo wombongo othi : **'Uzenze ngokwakho'** ; kwiphepha 12, apha umbhali uphendula aba bafazi banesimbonono nesiingqala sempatho-mbi eyenziwa kubo ngamadoda abo. Uyabagxeka ebanyevulela kanobom aba bafazi kuba bafuna ukuzenza iingqongqo kwilizwe lasekwendeni ngenxa yokufuna ukunikwa iwonga lobulungisa, ubabona bethinjwe bathiwa swii iingqondo ziimbophelelo zokwenda. Ulinyathela kanobom isiko eliza nengcinezelo kumendi. Uyicacisa ngolu hlobo le nto yesiko kwistanza 2:

Walahlekiswa ngamasiko
 Athi kuyanyanyezelw' ekwendeni;
 Wanyamezela wenyela unyashwa;
 Ukhusele umzi wakuni,
 Kwihlazo lokubuy' ekwendeni:

Zonke ezi zinto uShasha uzibona zibubuvuvu kuba zikhoboza impilo yabo bangamaxhoba ale mpatho-mbi. Uyayigxininisa inyaniso yokuba aba bafazi bazenze ngokwabo, ukufa kusembizeni. Aba bafazi baquqa bequqile koogqirha, kodwa inqambuzane akabonwa undonakele. Inquleqhu ezenziwayo ngabakowabo, ezifana nokumsa emagqirheni, azizi nasisombululo. Uyibhentsisa olu hlobo uShasha le meko kwimiqolo yestanza 4:

Kwakuxhentswa kugungxuk' indlu,
 Ubulawu buphehlwe buphuphume;
 Iya kuphel' imfuyo yakuni,
 Kushwanywa kude kushwantshwathwe;
 Ukufa kusembizeni,
 Nguwe ozenze ngokwakho!

Isibayiyo 'Nguwe' esikumqolo wokugqibela siyayicacisa into yokuba elona gqwirha ngulo mfazi uzibulala ngokunyamezela ilize. U'nguwe' ebevale ngaye istanza 4 ubuya avule ngaye istanza 5. Olu phindaphindo lugxininisa ukuba ngulo mfazi onesitshixo sale ngxuba kaXaka: uzifakile nguye onokuzikhupha kobu bugxwayiba bukhoboze impilo yakhe ngenxa yokunyamezela ubudenge. Iyabhentsa ingxaki ajongene nayo lo mfazi kule migca ilandelayo:

Nguwe ozibophelele nengqashalala,
 Nguwe ozimanyange nentsaduba,
 Ethu yakusela ibukhuphele kuwe.

Ukhetho-magama alusebenzisileyo umbhali, 'ingqashalala', 'intsaduba', luyabutolika ubundlavini bale ndoda ingaqhuqhekanga nengasoze ijike kwisimo sayo, ingakumbi seyiphenjelelwa nabutywala. Le mibuzo-buciko ilandelayo isetyenziswe ngumbhali ukugxininisa ubumfama balo mfazi ungaboni nokuba impilo yakhe iyadodobala:

Mazide zibe ngaphi na izivubeko?

Akuboni na ukuba impilo iyemka?

Kwimiqolo 3-4 yesi stanza singentla umbhali ugxininisa ubutunxa balo mfazi ngokuthi anyamezele ukunkulwa nokuthukwa mihla le. Uyalugxeka uthando olucalanye. Kwimiqolo yokugqibela uphela ngokudandalazisa ukukruquka kwakhe ngulo mfazi umfamekiswe luthando:

Hayi wethu siyeke,

Nguwe ozenze ngokwakho!

ISAPHLUKO 5

IMIXHOLO YENKUCBEKO

Umbhali uvelisa iindidi ezahlukeneyo zenkcubeko: inkcubeko yezithethe, eyentlalo, eyamasiko, eyolwimi, eyomculo neyokubhala. Bucaca ngokuthe poqo ubuthanda-zwe bukaShasha xa abethelela ukuxabiseka kwezithethe ekuhlaleni. Ngokwenjenjalo imbono yakhe ihambelana ngokuthe mbende nekaThompson othi ngesakhono sombhali wesihobe " [he was seer and prophet]...maintaining the stability, celebrating the values and speaking out in the best interests of the society he served..." (1974:205). Esi sahluko sixulushana nezi zihobe zilandelayo: **Inqoloqho**, kwingqokelela yokuqala ethi *Umsila wembulu*; **Ibhokhwe yimpilo**, kwingqokelela yesibini ethi *Zihlabana nje ziyalamba*; **Impucuko** no-**Asibhali**, kwingqokelela yesithathu ethi *Ngxe mawethu, masibaxolele*.

Kumxholo wombongo othi : '**Inqoloqho**' ; kwiphepha 41, umbhali uzoba ngolwimi lwakhe inkangeleko yobuhle bamantombazana angumngcelele evuma ingoma yokugxotha iinkumbi emasimini, inqoloqho. Kwistanza 1, isiyaleli avula ngaso sesimemela uluntu ukuba lutyebise amehlo kobu buhle buncamisa umxhelo. Kwa- isinxibo sezi ntombi sesitsala iliso kubabukeli: ubuze bazo nezihombiso ezizifakileyo. Uchulumanco lwezi ntokazi luzotywe ngothotho lwezithetha-ntonye eziluzoba ngokuthe poqo: 'beguya', 'beguguma', 'bengqunga', 'bechwayita', 'bezinikina'. Umqolo 3 westanza 1 uyabudandalazisa ubunyulu bezi ntokazi, inokuba yiyo nale nto zityunjelwe lo msebenzi wokugxotha ezi nkumbi. Umbhali unika ingcaciso ezeleyo nakumntu ongalaziyo eli siko lenqoloqho. Isafobe esilugqithiso avule ngaso kwistanza 3 sizoba umbono wezi ntokazi kuba zitsala amehlo kuwonke-wonke. Isinxibo sazo siphuhlisa ukubaluleka kweli siko, isiko lentonjane. Abantu abapheleli nje ekubukeleni bav' endleleni:

Chasi, yaphuma yonk' ilali yabukela,
Bambi ngehlombe nomdla bav' ekhondweni,

Uchulumanco analo umbhali, kwizitanza ezingentla luthi shwaka ngephanyazo kwistanza 5 xa ecinga ngokuphela kwamaxesha anje olonwabo. Luyavakala udano analo kumqolo 1 westanza sokugqibela xa athi:

Ezintle zinelishwa hayi mawethu!

Umqolo 2 westanza 5 unika unobangela wolu dano, usingampucuko oqunywe ngokuthi lixesha lokhanyo ukwekwiwe nguShasha. Ukutyeshelwa kwamasiko azisa iintsikelelo zezinyanya kungunobangela wokwambathwa ngamashwa kwesizwe sakuthi. Uyazikhankanya izinto ezize nenkqubela, imfundo, kodwa ukungasetyenziswa kwayo ngendlela eyakhayo nexuma isizwe sakuthi kunokuba kusezinye sezizathu ezibangela ukuba athi uShasha kumqolo 4:

Lushiye iingxwelerha zoluntu,

Impucuko, ewexule iingqondo zabantu batsho bazilibala izinto zemveli, uyambathisa ngezikweko ezirhwexayo xa athi ngayo: 'sisikhukhula', 'isitshingitshane samatshijolo', 'umoya ophuma ngasemazweni'. Zonke ezi zikweko zitolika intiyo kaShasha ekulahlweni kwezinto eziyimiqolo kwintlalo kaXhosa, konke ngenxa yempucuko yasemazweni.

Kumxholo wombongo othi : **'Ibhokhwe yimpilo'** ; kwiphepha 3, umbhali uchaza ukubaluleka kwebhokhwe kwintlalo kaNtu, kwistanza ngasinye unika umsebenzi wayo kwiinkalo ezahlukeneyo zobomi. Kwistanza 1 ubonisa ukubaluleka kwayo kubantu abadala, isikhumba sayo senza ingxowa yokufaka inqawe neendidi zamacuba mhla ngesici. Le ngxowa ayaneli nje kukuba sisingxobo koko ikwasisihombiso ngenxa yeempuphu zayo eziyekwa zilenga-lenga emazantsi ale ngxowa, ngenjongo yokunika isingqisho mhla kuxhentswa. Umbhali ubuya asikrobisa kwimeko yonqulo, mhla izinto zingahambi kakuhle emzini, kuthatyathwa iintonga kuyokuvunyiswa. Igazi layo liqhakamshelanisa abahleliyo nabaphantsi. Imiqolo 2-4 yesi stanza 2 iyayivelisa le nkonz:

Sithetha neminyanya ngesikhalo negazi,

Sikhalo sesilwanyana bathi sesokungxengxeza:

Ibhokhwe yinkom' enkulu kwabakhulu bomthonyama.

Kuyacaca ukuba oyena ndoqo wale nkonz kukuphalala kwegazi lebhokhwe nokukhala kwayo okuntama ukwamkeleka kwesingxengxezo sabangxengxezi kubangxengxezwa, izinyanya. Ukubaluleka kwesi silo kwinkonz yonqulo kuqaqanjiswa sisikweko esikwalubaxo kumqolo 4, xa kucaca ukuba ibhokhwe yenza umsebenzi obaluleke ngaphezu kwenkomo. Ukubaluleka kwebhokhwe kuyacaca nasekuqaleni kobomi bomntu, wenzelwa ngayo imbeleko emcelela iintsikelelo kwabaphantsi.

Umbhali uphinda avelele enye inkalo yokubaluleka kwebhokhwe: ukulungisa izimilo kumakhwenkwe enza iintloni. Ukoluswa kwamakhwenkwe kudlula ebhokhweni atsho abe ngabantu abandilisekileyo ekuhlaleni. Isisombululo esiza ngokuxhelwa kwebhokhwe siveliswa ngokuthe poqo yimiqolo 4-5 yestanza 5:

Ityala labo linzima lifun' iibhokhwe zintathu:

Yeyongcamo, neyomdaka neyokuwakhupha;

Ayibalulekanga kuphela ekulungiseni intlalo yamakhwenkwe koko ilungisa neyamantombazana, ngayo kwakhiwa umntu omtsha. Umqolo 3 westanza 6 uyayivelisa le nkalo:

Zamkelwa ngotsiki zidl' injeke-mantombazana,

Ngokuxhelwa kwebhokhwe kudaleka ubuhlobo phakathi kwemizi emibini, kuba emva kokuba zenziwe iimfanelo intombi ixhelwa ibhokhwe eyamkelela neyingenisa kubomi bokwenda. Ngokwalo mhobe kuyadandalaza ukubaluleka kwebhokhwe kumasiko nezithethe zentlalo kaNtu. Lo mqolo 4 westanza 6 uyawushwa kunkathela umsebenzi wokubaluleka kwebhokhwe kwintlalo kaNtu:

Ibhokhwe yimpilo: isisabhokhwe sentlalo!

Umbhali uphela ngesikhuzo esithi "Awu safa yidumbane..." apho unokuba ugqala isizathu sokuhlaselwa zizifo ezingaziwayo nezinganyangekiyo, inokuba sihlaseleka lula nje kungenxa yokutyeshela amasiko angundoqo entlalweni yethu. Ucela umngeni eluntwini ukuba luqhubekeke nenkonzo yonqulo lwemveli xa athi "...bhexeshani madoda! Akapheleli apho, uhlwayela umoya wokuba sikuqaphele ukubaluleka kwebhokhwe njengesilwanyana esiluncedo. Utyala umoya wokuthanda izilwanyana jikelele, ingakumbi ibhokhwe kuba igazi nesikhalo sayo lisidibanisa nabaphantsi.

Kumxholo wombongo othi: '**Impucuko**' ; kwiphepha 35, umbhali uvula ngombuzo-buciko apho asebenzise isifaniso esigxininisa ukunqweneleka kwempucuko, ikhangeleka ibukeka xa ikude, kanti ixwaye ukuwexula abantu ukuba batyeshele izinto ezingundoqo kubomi babo. Umbuzo awubuza kumqolo 4 westanza 1 uwuphendula kwistanza esilandelayo, unika inkcaza yokuqulethwe ligama elithi 'impucuko'. Oku kuvakala ngcono kumqolo 1 westanza 2:

Yimpucuko kuba siphuncukwa zizinto ezintle,

Isikweko asisebenzise kumqolo 2, apho akwekwa impucuko njengophoyiyana, sivakalisa ubukrakra anabo kule mpucuko ngokukhukulisa izinto ezilulutho kwintlalo kaNtu. Ukusuka kwistanza 2-5 umbhali unika uludwe lwezinto ezingasananzwanga nezityeshelweyo ngenxa yempucuko yasemzini: izitshongo, iingoma zakwantu, amasiko, ukuzingela, imitshotsho, umdlalo weentonga, isinxibo sakwaNtu, iinkomo zokubingelela, imidudo nemigidi.

Umbhali uthlekisa inkcubeko yakwaNtu neyaseNtshona kwistanza 3, umdlalo weentonga nowombhoxo. Umdlalo wombhoxo uthandwa kakhulu ngabamhlophe, nangona phofu ugadalala ngokufanayo nowentonga kuba kugqejanwa iinduma. Umbhali ubuya ayihlasele kabukhali inkcubeko yaseNtshona ngokuchaseneyo neyakwaNtu. Iintombi zakwaNtu kulindeleke ukuba zibenamabele athe tsotsololo aphuhlisa ubunyulu bazo, ngelixa ezaseNtshona zinoosingamabele. Ubunyulu obulindeleke entombini ethe nto buphucwe ngamahlazo. Le miqolo 1-3 ilandelayo yestanza 4 iphuhlisa udano nokuyigxeka eyinyembenya umbhali le meko itshabhisa inkcubeko kaNtu:

Mpucuko yanamhla ziziqholo nezinukiso
Mabel' eentombi zanamhla abunjwa ngamaphepha,
Phantsi kweziyacu-yacu zokuqum' amahlazo

Imibuzo-buciko ayisebenzise kwistanza 5 igxelleshe ukukhumbuza ngovuyo nolonwabo lwemihla yamandulo. Sisonke isigama esikule miqolo 1-6 yesi stanza siphuhlisa ulwazi lombhali ngenkcubeko yakowabo, akafuniseli ngayo:

Ziyephi n' iinkomo zokubingelel' abantwana?
Amadod' ahlalel' incum abafaz' ulusu;
Yayaphi na imidudo nemigidi yakwaNtu?
Kubethwe iingqongqo koluswe amakhwenkwe?
I' nt' ezitshila zitshakaza ngemihlambi yazo;
Zithi zisidl' umdaka zibe ziqab' iingceke?

Ngokwesi stanza singentla kumqolo 2, umbhali unolwazi oluphangaleleyo ngentlalo yasemakhaya: unolwazi ngeendidi zezoso ezabiwa nezidliwa ngokwesini esiNtwini.

Unolwazi oluzeleyo ngomphumo wamakhwenkwe, isigama: 'ukutshila', 'imihlambi', 'umdaka', 'ingceke', kwimiqolo 5-6 siyalubethelela olu lwazi.

Isikhuzo avule ngaso kumqolo 1 westanza 6, siyanqanda sikwalumkisa uhlanga lwakowabo. Umbhali ufezekisa omnye wemisebenzi ebalulekileyo yeembongi zomthonyama, njengoko atshoyo uBongela ukuthi "...Ilizwi layo lidla ngokuba lilizwi lesilumkiso kulowo ungumqhwayi wodushe olo." (1991:124). Uyakhallima noShasha xa athi kumqolo 1:

Hayi bo! Ilizwe liyonakala!

Impucuko yaseNtshona uyikwekwe wayifanisa nesikhukula kuba ikhukulisela abantu kude lee kwinkcubeko yesiNtu. Izizathu zokuyigxibha kwakhe le mpucuko uzixelile kwimiqolo 3-4: ukungahoywa kwabazali yinzala yabo ngokokude bagciniswe kwimizi ekugcinwa kuyo abadala. Impucuko eyenze abazalanayo baphelelwa luthando lwemveli, uthando lokwamkela abahambi bezidlulela ngendlela. Kwangazwinye uhlabi ikhwelo ukuba kubuyelwe kuthando lokuqala: olobuzalwane nolokudlelana. Akaneli nje kukwenza isimbonono koko, kwimiqolo 6-7 unika isisombululo kule ngxuba kaXaka:

Masikhethe okwakhayo kwintlalo yasemzini,

Sixube nomncono wamava kwiintlalo yoobawo!

Ungumntu onengqondo yokuhlaza ahlenge izinto, uyazi ukuba inkcubeko yesiNtu ayinakusisandawo iyodwa, kungoko kumqolo 6 acebisa ukuba kutyhuthulwe okululutho kweyaseNtshona kuxutywe namava afumaneka kwinkcubeko yakwaNtu. Ukulahlwa kwenkcubeko kaNtu ukubona kungumthombo wamashwa nokhukuliseko, kungoko ecebisa ukudityaniswa kwezi nkcubeko zimbini. Ngokwenjenjalo kuthatyathwa inyathelo elingabuyisa olu lahleko lunqande nokhukuliseko lwenkcubeko kaNtu.

Kumxholo wombongo othi : **'Asibhali'** ; kwiphepha 34, umbhali uvelisa inkxalabo yakhe xa agqala izinto eziphoswa ngabantu abamnyama kuba bengenayo inkcubeko yokubhala, ngenxa yaloo nto izimvo zabo ziphelel' emoyeni, oku kanye kwezithukuthuku zenja zona ziphelel' eboyeni. Ucela umngeni kuye wonke umntu omnyama ukuba aqubule usiba abhale kuba kunqongophele okubhalwe ngabamnyama. Ucinga nzulu ngobutyebi obusala bungabethelelekanga kumava adluliswa ngomlomo kuba bungabhalwanga. Uyiqaqambisa kanje le ngcamango kwimiqolo 1-4 yestanza 2:

Sidl' imbadu nokuthethathethana,
 Singawalibalang' amagqugula,
 lindlela-ndlela zokuphefumlelana,
 Kodwa kuphelel' esithubeni

Umbhali uziva ukrakra umxhelo wakhe xa acamngca ngembali engeyonyaniso ebhalwe ngelizwe lethu. Imbali ebhalwe ngabasemzini beqaqambisa ubuqhawe babo, begqumelela ubuqhawe bezima-mhlaba nolwazi oluyinqobo nolunokwakha isizwe. Le nkcaso yakhe ivela ngakumbi kwimiqolo 2-3 yestanza 3:

Ndifuna kucinyw' amarhoqololo
 Embudane ngembali yelizwe;

Ukhupha imbilini yakhe ngenxa yobugxwayiba akubo umntu omnyama, ngesigama asisebenzise kule miqolo 1-3 yestanza 4:

Sikhwina sincwina yintlalo esikuyo,
 Ubuciko bethu buphelel' emoyeni,
 Nobuchule bethu bube seluhayeni;

Ukungabhali kwabantsundu kubenza babeselishweni lokwenziwa izixhaphaxhapha nakumalungelo alungelene nabo. Imigudu yokulwela inkululeko ifika iphelele esithubeni kuba ibhalwa ngendlela egqwethekileyo neqaqambisa ababukeli njengamaqhawe. Oku kubenza bazive belihamte elingasiphathele nto isizukulwana esilandelayo. Le miqolo 2-5 yestanza 5 iyakudandalazisa oku kuxhaphazeka:

...kukho "iingcali ze-ANC",
 Ezicacisela thina ngento esiyenzayo;
 Neziza kuchazel' abantwana bethu,
 Ngendlela ehanjwa ngabazali;

Istanza sokugqibela siluzoba ngokuthe poqo udano analo uShasha kukuswela kwemidaka inkcubeko yokubhala. Olu dano luphuhliswa sisigama esisetyenziswe kwesi stanza: 'ukudana', 'ukuqumba', 'ukungalandelwa kwemiyolelo',. Ukhankanya amaqhawe anjengooJolobe nooJordane, awazibalula ngokuhlahla indlela kokubhaliweyo kwaNtu.

Uyasazi isigama esinokuchukumisa uvakalelo lwemidaka: ukukhumbuza ngabantu abasebesandulele nabangamagqala azibalule kokubhaliweyo. Uyamazi umntu ontsundu endinguye ngokumthatha nzulu umntu ongasekhoyo, ingakumbi umqolo 4:

Kukungalandelwa kwemiyolelo;

Ngalo mqolo ungentla umbhali ugxeleshe ukuhlaba izazela zemidaka, izive ishwabulelekile kukungalandeli umnqweno nomyolelo wabaphantsi. Ukuswela kwemidaka inkcubeko yokubhala kungunobangela nonozala wembulaleko nokungamameleki kwezimvo zayo.

ISIAHLUKO 6

ISIQUKUMBELO

Esi sahluko sijonge ukuyondelelanisa okufunyenwe kwimixholo exulushwe kwizahluko ezingaphambili. Nangona imininzi imixholo abhale ngayo kwingqokelela yesihobe sakhe, kodwa olu phando luqwalasela kuphela embalwa: eyopolitiko kwisahluko 2; eyempilo kwisahluko 3; eyentlalo kwisahluko 4; neyenkcubeko kwisahluko 5. Imixholo abhale ngayo uShasha ingobomi banamhlanje, kwaye wabelana nabafundi bakhe ngenkcukumiseko yakhe ngale miba ayibona iphambili entlalweni yethu. Ngokwenjenje uShasha ufezekisa kanye okutshiwo nguMampa obethelela ukubaluleka kwababhali besihobe ekuhlaleni, xa athi "They usually give forth meaning and direction to the national aspirations of the people... Authors who shun such vital current issues are usually deamed irrelevant by the readership." (1992:228).

Isihobe sikaShasha siphefumla upolitiko kuba akunqabanga ukuthi ethetha ngamxholo wumbi uve seledubuleka ngopolitiko. Ngenxa yoku eminye yemixholo yesihobe sakhe ihambelana nqwa nokutshiwo nguZulu ukuthi, "Categories of themes are not watertight as some poems are bound to overlap into other themes" (1995:20). Sininzi isihobe esilolu hlobo kwisihobe sikaShasha, kungoko kukho ezihlelwe phantsi kwesihloko esithi, isihobe esingekho kuluhlu lopolitiko, kodwa sinesuntsu lopolitiko phantsi kwezi ngongoma: (i) ehlelwe phantsi kwezempilo; (ii) kwelulekayo; (iii) kwengentlalo; (iv) kwengeziganeko.

Imeko ebekuyiyo eMzantsi Afrika phambi kwenkululeko ka-1994 uyizoba ngosiba olungenamdintsi natyheneba. Imeko yokusokola nokuxhatshazwa kwemidaka elizweni layo lokuzalwa yimeko emenza umbhali azive engenakuzibamba yintiyo kubacinezeli. Umbongo othi '**Uburhwaphilili**' kwiphepha 27 uyayiveza inzondo yakhe ephuphumayo kwaba bacinezeli. Le meko iqaqanjiswa nazizikweko azisebenzisileyo xa ecacisa izenzo zabo ezigwenxa, uthi 'ngamaxhwili'; 'umgululi wezimuncu-muncu'; amangabangaba'; 'uXhiphulelungunya'.

Umbhali uyakuphuhlisa ukutshatshela kwaba bacinezeli emsebenzini wabo wengcinezelo: banobunkunkqele bokohlula imidaka phakathi bayenze ibulalane kwayodwa. Izikweko ezisetyenziswe kwistanza 1 sombongo othi, '**Zihlabana nje ziyalamba**' ziyakudandalazisa ukuthengisana kwemidaka ngenxa yenxele likaKhetsekile.

Ubhali uwukhalimela kabukhali umkhuba wokubulalana kwemidaka, oku kuphuhla ngakumbi kwistanza 4 sombongo othi, **'Iziyaluyalu'**. Ukwakhuthaza imidaka ephel' amandla ngenxa yendlala nengcinezelo. Ngokwenjenje uShasha ufezekisa omnye wemisebenzi ephambili nebalulekileyo yembongi ngokuthi ahlanganise imihlambi eyalanayo. Kuyacaca ukuba oku kubulalana kusesinye sezixhobo zotshaba sokohlula imidaka. Kuyo yonke le ngcinezelo umbhali ubona lisekho ithemba lengomso eliaqambileyo ngokufika kwenkululeko kumbongo othi, **'Akusentsuku zatywala'**.

Ukufezekiswa komnqweno wenkululeko kunkcenkceshelwe kukuphalala kwegazi labantu abathe bazincama bazenza idini lokuyilwela. Umbhali uyayizoba indlela ebuhlungu nebulwanyanerha afe ngayo la maqhawe. Esi sahluko sikwabonisa imbeko nesimbambazelo umbhali asinika kula maqhawe: uSteve Biko, uBathandwa Ndondo, uSamora Machel, uChris Hani, kunye nenginginya yabantu eyafa kwindyikityha yaseBhitsho. Nangona la maqhawe efile nje, umbhali uwabona engasadla ubomi ngenxa yemisebenzi yawo eqaqambileyo. Oku kuphuhla ngakumbi kwisimbambazelo sikaChris Hani, kwistanza sokugqibela sombongo othi, **'Lala ngoxolo Tshonyane'**.

Umbhali akaneli nje kukuzoba indlela efumaneka ngayo inkululeko ekugqibeleni, uzoba nodano lwemidaka kuba izinto zingahamba ngohlobo obelulindelwe ngabacinezela, ukungafezekiswa kwezithembiso neminqweno yabo kurhulumente abazikhethele yena. Konke oku kuqaqanjiswa ngakumbi kusibongo esithi, **'Imazi zamasi'**. Olu dano luphinda luqaqanjiswe ngakumbi kumbongo othi, **'Imazi yeRDP'** apho kucaca ukuba izibonelelo zokubonelela abangathathintweni ziphelel' emoyeni ngenxa yokwehla ngemilenze yoo-hlohlezabo babumini, abayimidaka.

Umoya wombhali udandatheka ngakumbi kwistanza 2 sombongo othi, **'Kuyasetyezelwana'**. Inkululeko yemidaka yonganyelwe bubuqhophololo obungenambaliso. Izinto ezenzekayo zezo bekusiliwa kuba kuchaswe zona kumbuso wengcinezelo. Amathuba emisebenzi, ebekulindleleke ukuba avulelekele abaninzi, akhetha abathile kuba besazana nabasemagunyeni. Umbhali akayishiya inyekenyeke inje le mpixano koko unika isisombululo, ngokunika ithemba kwabo bazifumana bekule ngxaki: mabangalah! ithemba koko mabazi ukuba abasezintanjeni basadlisana kuba ingabo abebesemzabalazweni.

Uninzi lwesihobe kule ngqokelela yesithathu yesihobe, uShasha ujonge ukuxolelanisa iintlanga ezahlukeneyo nezijongene ngezikhondo zamehlo: abamnyama nabamhlophe boMzantsi Afrika. Uvelela iinkalo ezahlukeneyo nezikhuthulwe yimpatho erhwexu yabacinezeli. Nangona izenzo zenkohlakalo beziqhutywa kukunyoluka, amaqhinga nobundlavini, yonke le nto umbhali uyenza azive umfundi enyanzelekile ukuba axolele nakanjani na kuba uthi kuliyeza ukuxolela. Umbongo othi, **'Masibaxolele abacudisi'** uyawuhlwayela lo moya woxolelo.

Umbhali ukwahlaba ikhwelo ukuba kuxolelwe abazenza abanolwazi namathandazwe ngelixa bagxeleshe kuphela inzuzo. Izikweko azisebenzisileyo zezigxeka ubume bokukhathalela iimfuno zabo kuphela naxa phofu bengafanelekanga. Ucebisa uluntu ukuba lubaxolele nokuba banjalo, mhlawumbi ngokubhatyaza kwabo kotsho kufundiseke uninzi ngezenkohlakalo nezobugwenxa babacinezeli. Uyayiqaqambisa into yokuba ukungaxoli kwabo kuliyeza kwakubo: kuyindlela abamelana ngayo nentlungu abazifumene bekuyo ngenxa yabacinezeli nabathuthumbisi babo.

Umbhali ucelela uxolo bonke abathi bazame ukuqaqambisa inkonzo yabo ngokuthengisa ngegazi labo: oonogada, amajoni nabakwantsasana. Isenzo sokuzicengezela ngegazi labo usibona sisinesinye seziqhamo zengcinezelo. Imiqolo 9-11 yestanza 2 kumbongo othi, **'Masibaxolele abasikhuselayo'** iyazandlala izizathu zoku kuxolela. Umbhali ungxengxezela nabo bazijongele phantsi kuba bemnyama, kwaye bengalindele nto intle inokwenziwa ngabantu bakubo, koko bacinga ukuba okuhle kunokwenziwa ngumlungu kuphela. Ukuzijongela phantsi ukubona ibubuthathaka babo obudiza ukungabinto kwabo.

Umbhali akaqheliseli nokuqhelisela ukubasizela nokubangxengxezela abo bathi bemnyama ngebala koko bonganyelwe bubuqhophololo bokujongela abahlobo babo bodwa izinto ezakhayo. Unika icebiso elibukhali kwabanjalo, ukuba mabasuswe phakathi kwabantu ukuze ilizwe ligutyuleke.

Kwisahluko 3, buyacaca ubuchwepheshe bukaShasha kwezempilo kuba akaneli nje ukulumkisa uluntu ngezi zifo, koko uxela unobangela wazo neendlela ezithi zilihlaselwe ngayo ixhoba lazo. Igunya athetha ngalo, ingakumbi xa echaza iimpawu zezi zifo kunye nabo bonke ubucukubhede obuhamba kunye nazo, ushiyeka ubani engasithandabuzi isikhundla sombhali kwezempilo. Ulwazi esinalo ngombhali lokuba ungugqirha ophume izandla edyunivesithi lusitsho siqonde ukuba akafuniseli ngomxholo abhala ngawo. Oku

kuyangqinelana noluvo lukaRobinson lokuba kuluncedo ukwazi okuthile ngobomi bombhali (1988:8). Njengagqirha ophume izandla odibana nabantu abahlutshwa yimpilo umhla nezolo, akuthwalisi mehlo ukumva ethetha kanje ngezi zifo.

Nangona imininzi imibongo engempilo, koko olu phando luqwalasele ezi zifo zimbawo zilandelayo. Ezinye zazo zezi: **'Isifo sesifuba'**, kwiphepha 27. Apha ucela umngeni kuluntu ekwalulumkisa ngobungozi baso. Kwistanza 1 uxela umonakalo esiwenzileyo kumzi oNtsundu, axele nendlela esisasazeka ngayo kwizitanza 2-3. Ugqibela ngokunika icebiso kuluntu ukuba silugqale esi sifo, lungalibali ziinkolo zokubulawa ziimpundulu noomamlambo koko lungqale esibhedlele apho lunokufumana khona unyango oluchanekileyo.

Esinye sezifo aziqaqambisayo umbhali sisifo **'Icesina'**, kwiphepha 28. Isigama asisebenzise xa athetha ngesi sifo sesiyidandalazisayo inkcaso yakhe kuso. Izikweko azisebenzisileyo sesibuchaza ngokuthe gcaa ubungozi baso exhobeni: 'umachwechw' engcucalaza', 'ubhunguza libhodloz' ukhakhayi', 'ugijima pilisi', 'umacikid' ecudisa'. Umbhali uxela nokuba sidalwa ngamanz' amdaka, agqibele ngokunika iimpawu elithi libe nazo ixhoba laso: intloko eqhekekayo, imbudane, isisu esixuxuzelayo, ukubila nokuzokozeka komzimba.

'Isifo sethibhi' sesinye sezifo aziva engenako ukungalulumkisi uluntu ngaso, ngenxa yobungozi baso. Izikweko azisebenzise ekuyichazeni zeziwuzoba ngokuthe thaa umfanekiso-ntelekelelo womonakalo esiwenza kwixhoba laso, uthi 'lirherheba lomrhalakatyu', 'incinib' ekhab' emqolo', 'umqhag' onamajengxeba', 'ixhalang' elimlom' ugosu'. Unika iimpawu zethibhi: ukhohlo-khohlo, ukubila, ukuxhuzula, isisu neendlathi ezivuthameleneyo, ukophuka kwamathambo omqolo, ukufa kwamanqe omzimba nemilenze. Udandatheka ngakumbi umbhali kukuqaphela ukuba esi sifo sixhaphake kubantu abantsundu, ityala ulibeka kwabamhlophe ngokuqhosha nolwazi. Le uyibona iyenye yeendlela ehambelana ne-ajenda yabacinezeli yokucutha imidaka.

Esinye sezifo asibalula ubungozi sisifo **'Indumbane'**, kwiphepha 17. Nalapha umbhali enika ezona mpawu ziphambili zibonakala kwixhoba laso: ukuxobuka komzimba; izidlele ezijingayo; iinwele eziyephuyephu. Oku ukuvakalisa ngokwenza uthelekiso lwexesha lamandulo lentlutha nexesha langoku lendlala.

Isifo sokugqibela kwisahluko 3, **'Isifo sorhudo'** kwiphepha 18. Umbhali uqaqambisa ukubaluleka nokugonyeka kosana oluncanciswa ibele likanina. Izikrweqe avule ngaso lo mbongo zidala umfanekiso-ntelekelelo wemeko ashiyeka ekuyo umguli siso: ukuhambiseka okuzingileyo nokungxamisekileyo. Istanza 2 siwuchaza ngokuthe pahaha unobangela wesi sifo, ashiyeke ubani ehanjelwa ngumzimba xa agqala ubungakanani bobungozi obudalwa yindawo emdaka. Unika iimpawu ezibonakalayo xa umntwana enaso: ukoma kwamathe, ukutshona kwamehlo, incwina, konke oku kukhokelela kuvuthondaba: ukufa. Kwistanza 4 umbhali usebenzisa uchasano xa athelekisa ukubaluleka, ukomelela nokugonyeka kosana oluncanca ibele nobomi obusesichengeni bosana oluncanca imbodlela. Isigama asisebenzisileyo xa athetha ngolu sana: zizikweko ezibonisa elona cala ahambisana nalo yena buqu: 'isigadavu', 'isiqhekevu'.

Kwisahluko 4, umbhali ungumntu onomqaphela ziingxaki ezinefuthe kwintlalo yoluntu. Nanjengamntu omsebenzi wakhe ikukusebenzisana nokunyanga uluntu, inokuba uqaphele ukuba ezinye zezi zifo azibangwa kukugula kwenyama, koko kubangwa ziingxaki zentlalo egwenxa. Isihobe sakhe sinika ithemba kwabo bazifumana bevalelekile kwiingxaki zentlalo, kwaye sigqogqa iindlebe ukuba bagqale ndlela zimbi zokuphila. Kuludwe lwemibongo exulushana nemiba yentlalo, kukhethwe yamihlanu kuphela kolu phando.

Omnye wayo ngumbongo othi, **'Umona'**, kwiphepha 14. Umbhali ugqala umona njengoyena nobangela wokutshabalala komzi oluntsundu, ikakhulu. Izafobe azisebenzisileyo zibenza budandalaze ubungozi bawo: 'ngunziphonde', 'ukrazula njengegundwane'. Ulumkisa uluntu ngobungozi bokusetyenziswa ngumona, kuba iziphumo zoko kukwahlukana kwabahlobo nezizalwane, kwaye uqhwayelisa ngemva kungabikho nkqubela. Ucenga isizwe esiNtsundu ukuba siwolane, sixumane, sixhasane ngokwenjenjalo siya kuba sivalela ukungena kwabantu abangayithandiyo into entle. Esona sixhobo asiphakamisayo ekwenzeni konke oku: luthando, kuyekwe umona.

Omnye wemibongo ongentlalo ngothi, **'Ukunyoba'**, kwiphepha 37. Izikweko azisebenzise ekuchazeni lo mkhuba: 'mhlazandini', 'mgqakhwendini', 'ntsulukuthu', zidandalazisa inkcaso yakhe kuwo. Kuyacaca ukuba lo mkhuba uludwendwe emzini ontsundu, ufike nokunyolukela imali eze nabamhlophe. Ungumkhuba othwele ihlazo eliwenza ube yintuntanja: ongentla uwutyikila kongezantsi. Uvelela iinkalo ezahlukeneyo ekuhlaleni ezikhotyozwa ngulo mkhuba: kumaziko omsebenzi, kumaziko olawulo, kubahlolokazi

nakwiimbedlenge. Isigama asisebenzise kwistanza 3: 'nyosho-nyosho', 'isidlwengu', sesibonakalisa ukungabinalusini kwaso, sidandalazisa uvakalelo lwentiyo anayo kulo mkhuba. Umbhali akaneli nje ukugxeka esi senzo, koko ugxibha enyembenya nomenzi waso. Usebenzisa isigama esibuqaqambisa ubungozi nobungcatshi bakhe esizweni, uthi 'ligqwirha', 'umthakathi' no-'umngcatshi'. Ukususwa kwakhe phakathi koluntu ukubona kususombululo sokugutyulwa nokuhlaziywa kwelizwe.

Kule mibongo mithathu ilandelayo, umbhali udandalazisa intlalo eseyithande ukuxhaphaka kule mihla: impathombi efunyanwa ngabafazi kumadoda abo. Kumbongo othi, **'Isikhalo somfazi'**, kwiphepha 8, umbhali udandalazisa isingqala somfazi esidalwa yimpathombi evela endodeni yakhe. Kunzima kulo mfazi ukuqhankqalaza aqhawule idyokhwe, abuyele apho wayevela khona, kowabo, ucinga ngekamva labantwana bakhe nehlazo lokubuyel' ekwendeni.

Kumbongo othi, **'Isikhwele somfazi'**, kwiphepha 10, sizotyelwa umfazi onesingqala nenzondo kuMasihlalisane wasezidolophini othe wathimba indoda yakhe yomtshato. Le ndoda ngumsebenzi mdala waseKapa othe wayolelwa yintlalo yasezidolophini ngoko kude alibale kwaphela ngomfazi wakhe wasezilalini. Akuthatha isigqibo sokuya kubona le ndoda edolophini udibana nenyok' iphung' umhluzi kuba ufika le ndoda ihlalisana nomny' umfazi. Lo Masihlalisane uzilugisa aziqaqambise ngeziqholo zasemlungwini; ude azenze ngokungathi yintombi ukuze abe nombizelane ebafaneni. Ngelishwa lakhe uye wabhaqwa nguMasihlalisane ukuba uzenza into angeyiyo kuba efuna ukuthimba umyeni wakhe.

Kumbongo othi, **'Uzenze ngokwakho'**, kwiphepha 12, umbhali uphendula aba bafazi banesimbonono nesingqala sempathombi eyenziwa ngamadoda abo kubo. Uyabagxeka ebanyevulela kanobom kuba bafuna ukuzenza ingqongqo kwilizwe lasemzini kuba bethinjwe iingqondo ziimbophelelo zokwenda. mpathombi. Uyayigxininisa into yokuba aba bafazi bazenze ngokwabo. linquleqhu zokuya emagqirheni, ukwenzelwa ubulawu nokuphalazwa kwegazi lemfuyo zonke ziwa phantsi bazenze ngokwabo, ngokuzimanya nezikhohlakali zamadoda.

Kule mibongo mithathu; **'Isikhalo somfazi, Isikhwele somfazi no-Uzenze ngokwakho'**, uShasha uyaphuhla njengomntu onamava ngempathombi yabasetyhini kwanezaqobe ezidalwa yile mpathombi. Ifuthe lobunzululwazi bakhe ngezempilo liyavakala, ingakumbi kumbongo othi, **'Uzenze ngokwakho'**. Uyayigxininisa into yokuba abendi

mabangayivumeli impathombi yamadoda kuba iphela sele ikhoboza impilo yabo. Uyayichaphazela nento yokuba xa ibhinqa lizifunela undofanaye, malivule amehlo. Utywala ububona njengotshaba negqwirha elidunga-dunga intlalo yomtshato. Akawalibali nala madoda amxhel' omde, ahambe ezingela ookhwapheni kuba engoneliseki ngabafazi bawo. Umbhali ukwashumayela ukuba abantu abatshatileyo mabaphefumlelane ngothando omnye komnye, nomnye komnye.

NgokukaShasha, impilo yomntu asiyoyenyama nje kuphela, koko yeyentlalo engenamakhwiniba nokuzazi imvelaphi yakhe, inkcubeko ukutsho oko. Akaneli kulumkisa nje uluntu ngezifo ngezifo, kwisahluko 3 kwaye akaneli nje ukugqogqa iindlebe zalo ukuba lugqale iimeko ezidunga intlalo yoluntu. Kwisahluko 5 uhlaba ikhwelo ukuba kubuyelwe kumaxesha asendulo, kulandwe amasiko nezithethe, mhlawumbi oko kungasisisombululo esinqanda ukuxhaphaka kwezifo ngezifo ezihlasele umzi kaNtu. Ukutyeshelwa kwamasiko nezithethe, mhlawumbi ukubona kusesinye sezohlwayo esivela kwabaphantsi. Ukufunda ngemibongo engenkcubeko kumenza umfundi angafuniseli ukuba uShasha ungumntu womthonyama oxabise izinto zomthonyama.

Kwimibongo eliqela engeendidi ezahlukeneyo zenkcubeko, abhale ngayo uShasha, olu phando luqwalasele ezi nkcubeko zilandelayo: eyezithethe, eyamasiko neyokubhala.

Kumbongo othi, '**Inqoloqho**', kwiphepha 41, umbhali uzoba ubuhle besinye sezithethe esenziwa xa kulungiselelwa intonjane, ukuphuma kweentombi zivuma ingoma egxotha iinkumbi ezitshabalalisa indyebo emasimini: inqoloqho. Uzoba isinxibo esinxitywa zezi ntombi kunye nesihombo sazo. Ubuhle bezi ntombi obuncamis' umxhelo bungumtsalane kuye nabani na oyithandayo into entle. Nangona zingathi ziyadlala nje ezi ntombi, kodwa zitshayelela isiko elibalulekileyo: lentonjane. Kwistanza 5, uvakalisa umnqweno oshushu wokunga kungabuyelwa kundalashe. Amaxesha olonwabo uwabona ekhukuliswe yimpucuko. Uphela ngokulumkisa uluntu ukuba lugqale iintsikelelo ezimka ngenxa yokulandela impucuko yasemzini.

Kumbongo othi, '**Ibhokhwe yimpilo**', kwiphepha 3, umbhali uqaqambisa ukubaluleka kwebhokhwe kwintlalo kaNtu. Istanza ngasinye sivelisa uhlobo ebaluleke ngayo; isikhumba sayo senza ingxowa yokuhomba kubantu abadala ethi igcine izixhobo eziyimfuneko esicini: icuba nenqawa. Abantwana banikelwa bacelelwe inkokhelo namathamsanqa kwabaphantsi ngokwenzelwa imbeleko. Ibhokhwe ikwaluncedo

ekubhangiseni iintlondi zooxholovane bamakhwenkwe, ngokwenzelwa isiko lokwaluka kutsho kudaleke umntu omtsha. Imizi emitsha idaleka ngenxa yebhokhwe kuba intombi ethwalwayo yenzelwa utsiki, ukuyingenisa ebufazini. Umbhali uphela elumkisa uluntu ukuba lubuyele emasikweni alo, inokwenzeka into yokuba behlaselwa zizifo ezingaziwayo nje kungenxa yokutyeshela amasiko nezithethe.

Kumbongo othi, **'impucuko'**, kwiphepha 35, umbhali uvula ngemibuzo-buciko edandalazisa ukuchukumiseka kwakhe ngumxholo abhala ngawo. Ukunqweneleka nomtsalane wempucuko uwufanisa nenqilo lindandazela. Umxholo wakhe uwuvelela ngokudwelisa izinto ebezinonga impilo kaNtu emva emaphandleni, ezithe zemka nempucuko yaseNtshona: izitshongo apho kwakuphiwana izandla emsebenzini, iingoma zakwaNtu, amasiko, ukuzingela, imitshotsho, umdlalo weentonga, isinxibo sakwaNtu, imidudo nemigidi. Kwistanza 6, uphela ekhalimela uluntu kuba lungagqali nje luyakhukuliseka yimpucuko yasemzini. Eyona nto iwukhathaza ngamandla umoya wombhali kukulahlwa kwezi zinto zingundoqo entlalweni kaNtu, indawo yazo ethathwe zizinto ezingamahlazo: ezinjengokungahoywa kwabazali nezizalwane. Umbhali ucebisa ukuba kungalahlwa konke okuze nempucuko, koko kuthathwe oko kwakhayo kudityaniswe neyethu inkcubeko.

Kumbongo othi, **'Asibhali'**, kwiphepha 34, umbhali uvelisa izimvo zenkxalabo anayo kukungabhali kwabantu abamnyama, isiphumo soko kukuhleleleka zingavakali izimvo zabo elizweni kuba bengenayo inkcubeko yokubhala. Uyazibeka izinto eziluncedo ezifumaneka ekubhaleni: ukwabelana ngezimvo ngokuphefumlelana, ukulungisa imbali engeyonyaniso edobelela indima yabamnyama kumzabalazo wabo, ukunika inkcazo eyiyo kwizizukulwana ngomzabalazo womntu omnyama. Umbhali uphela ngokuvakalisa udano analo koku kungabhali kwabantu abamnyama. Olu dano alupheleli kuye, koko ludlulela nakumaqhawe azibalule ngembali yawo esiXhoseni. Uyayizoba indlela anokuba adane ngayo kuloo ndawo akuyo kukungabinabalandeli. Imbulaleko kaNtu, ngokungabi nalizwi kwilizwe akulo, uyibona inokuba yenziwa kukungafezekiswa kweminqweno yabasebefudukele kwelemimoya, izinyanya zokubhaliweyo esiXhoseni, ooJolobe nooJordane.

IBHIBLIYOGRAFI

- Abrams, M.H. 1981. *A glossary of literary terms*. New York: Holt, Rinehart & Winston.
- Beckson, K. and Ganz, A. 1960. *Literary terms*. Toronto: Collins Publishers.
- Bongela, K.S. 1991. *Amagontsi*. Umtata: Afro Publishing Company.
- Brooks, C. & Warren, R.P. 1976. *Understanding poetry*. New York: Holt, Rinehart & Winston.
- Dixon, C.K.J. 1985. *Poetics and the teaching of poetry to English First Language Higher Grade pupils in the Senior High School*. Unpublished M. Ed. thesis. University of Stellenbosch: Stellenbosch.
- Jones, R. 1985. *Poetry and politics: an anthology of essays*. New York: William Morrow and Company, inc.
- Mampa, S.M. 1992. *The study of themes and expressions in the poetry of H.M.L. Lentsoane*. Unpublished M.A. thesis. University of South Africa: Pretoria.
- Ntuli, D.B.Z. 1984. *The poetry of BW Vilakazi*. Pretoria: J.L. van Schaik.
- Robinson, P. 1988. *Poem-practical approaches to literary criticism*. Hong Kong: Longman.
- Satyo, S.C. 1980. *Elugayini*. Pretoria: J.L. van Schaik.
- Shasha, W. 1992. *Umsila wembulu*. Arcadia: Bard Publishers.
- Shasha, W. 1992. *Zihlabana nje ziyalamba*. Arcadia : Bard Publishers.
- Shasha, W. 1998. *Ngxe mawethu, masibaxolele*. Arcadia : Bard Publishers.
- Simpson, L. 1972. *An introduction to poetry*. New York: St Marins' Press.

Thompson, D. 1974. *The uses of poetry*. Cambridge: Cambridge University Press.

Zotwana, Z.S. 1996. *Uncwadi lwemveli ezikolweni*. Durbanville: Adlit.

Zulu, E.S.Q. 1995. *Themes, diction and form in the poetry of CSZ Ntuli*. Unpublished M.A. thesis. University of South Africa: Pretoria.